

**Convert Ancestors  
of the  
Stephen Allan Larsen  
and  
Susan Richards  
Family**



# Convert Ancestors

of the  
Stephen Allan Larsen  
and  
Susan Richards  
Family

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## *Preface*

The seeds for this book were planted a few years ago when I started a simple project to figure out which of my ancestors were converts to the Church of Jesus Christ of Latter-Day Saints. I began searching through my family tree on FamilySearch.org, looking for baptismal age or birth and death locations that suggested conversion and subsequent emigration to Utah. This exercise took much longer than I expected--not because it was difficult to identify which ancestors had joined the church, but because I was entranced by the photos and stories that I found in FamilySearch. My heart began to fill with gratitude for these remarkable people whose courage and sacrifice and toil laid the foundation for the life that I enjoy today. I found myself thinking about my ancestors throughout my day, drawing strength from their stories as I encountered challenges in my own life, and my appreciation grew for the power of connecting with our roots. I wanted to make this power more available to my family, and thus the idea to compile these photos and stories into a tangible, accessible book was born.

Creation of the book took a different path than I expected. Many of our convert ancestors' lives were not well-documented, so I started trying to piece together the story of their life from the available facts. I discovered resources like BYU's Saints by Sea database and the Mormon Pioneer Overland Travel database that filled in important gaps in their stories. I quickly realized that the research and writing process would require much more time than I had available. Around this time, my brother John came for a visit, and I discussed the project with him. John suggested we get the book's framework in place and then reach out to the extended family for help. Within weeks, we were sitting in a Zoom meeting with Grandma and various siblings and nieces and nephews, dividing up the work. With everyone's help, it was amazing to see how quickly the project progressed, and we set a goal to complete the book in time to share with family members by Christmas 2021.

We met monthly from September 2020 to June 2021 to share what we were learning and work through questions and concerns. Each of these meetings filled me with gratitude to be part of such a wonderful family and reinforced my gratitude for the ancestors' to whom we are indebted for our faith and family culture.

I want to express thanks to my siblings who carved time out of their extremely busy lives to contribute to this project: Stephani, Steve, Dave, John, Mike, and SaraKay. I'm also grateful for my kids -- Beth, Ben, Sophie, Daniel, and Kate -- and my nieces and nephews Maddie, Emma, James, and Chrissy for writing or proofreading. Mom, aka Grandma Susan, made a huge contribution, both in writing and proofreading, for which I am grateful. I'm grateful for Steve for the countless hours to format and publish this book in such a wonderful and enticing format. Lastly, I'm thankful for my dear wife Jenny for her consistent support and encouragement.

I hope that each of you who reads this book will feel your heart turning to our convert ancestor fathers and mothers. I hope that we can honor them for their courage in accepting the restored gospel and draw strength and inspiration from their examples. I hope the stories in this book will help us appreciate the character of our ancestors and to see them as real and ordinary people whose decisions, values, and daily toil made an extraordinary impact on each of us. I can think of no better way to honor them than to remember them and learn from them and be grateful for them.

Paul Archibald Larsen  
August 2021

## *Introduction*

*“While worshipping in the temple is presently not possible, I invite you to increase your participation in family history, including family history research and indexing. I promise that as you increase your time in temple and family history work, you will increase and improve your ability to hear Him.”*

--President Nelson, April 2020 General Conference

In the middle of 2020, my brother Paul asked if anyone would be interested in working on a family history project. Because of the pandemic we were all relatively isolated, since school, church, and work had all gone online, and I was drawn by the prospect of meeting (virtually) and working on a project together. What I didn't expect was an increased appreciation for my immediate family, an emotional connection to my ancestors, and a compassion for and greater understanding of the human experience. Every time I researched and read about an ancestor's personal experiences, I recognized our similar struggle to live a meaningful life and felt great empathy for their challenges. Ultimately, I found President Nelson's promise to “hear Him” fulfilled through learning of the experiences of those who came before.

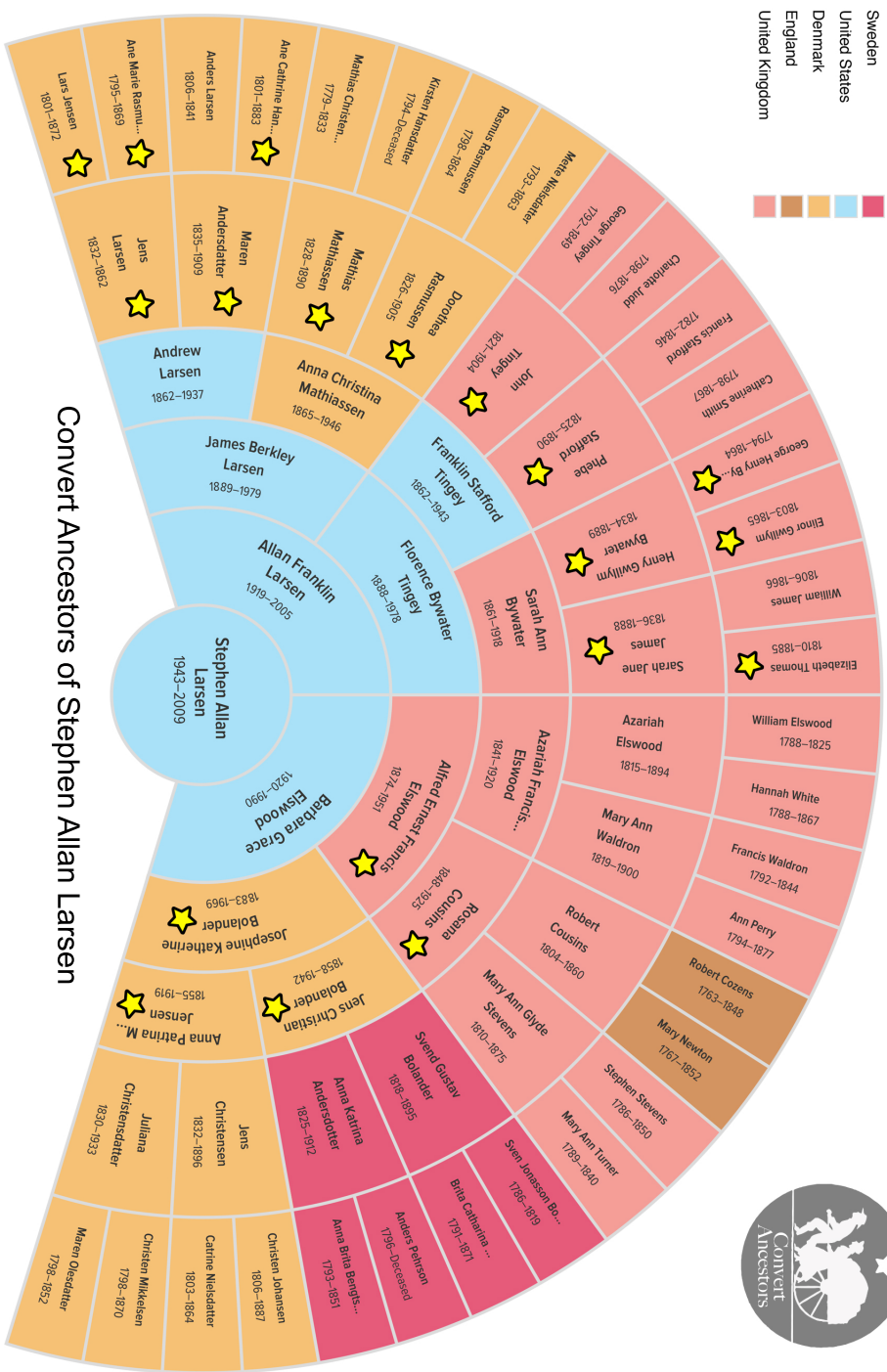
In this book are collected pictures, stories, testimonies, and histories gathered from many sources. We have tried to be accurate, unbiased, and thorough but know that any history is shaped by those who write it. Hopefully as you read these stories you will see these people as individuals, with hopes and goals and pain and joy. We are humbled and grateful to tell their stories and hope these stories will remind us that God is aware of us, this earthly experience has value, and we are all connected in God's family.

Stephani L. Bennion  
August 2021

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- Birth Country**
- Sweden
  - United States
  - Denmark
  - England
  - United Kingdom

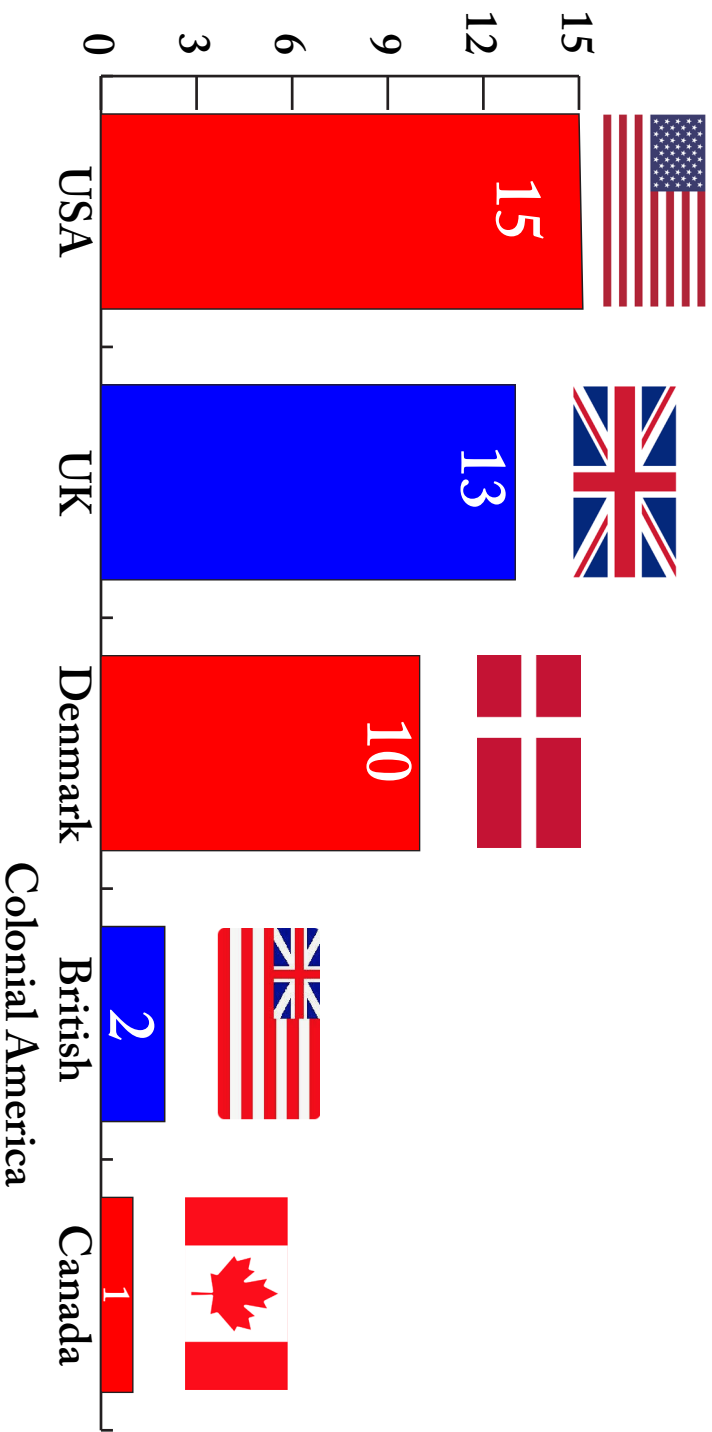


Convert Ancestors of Stephen Allan Larsen

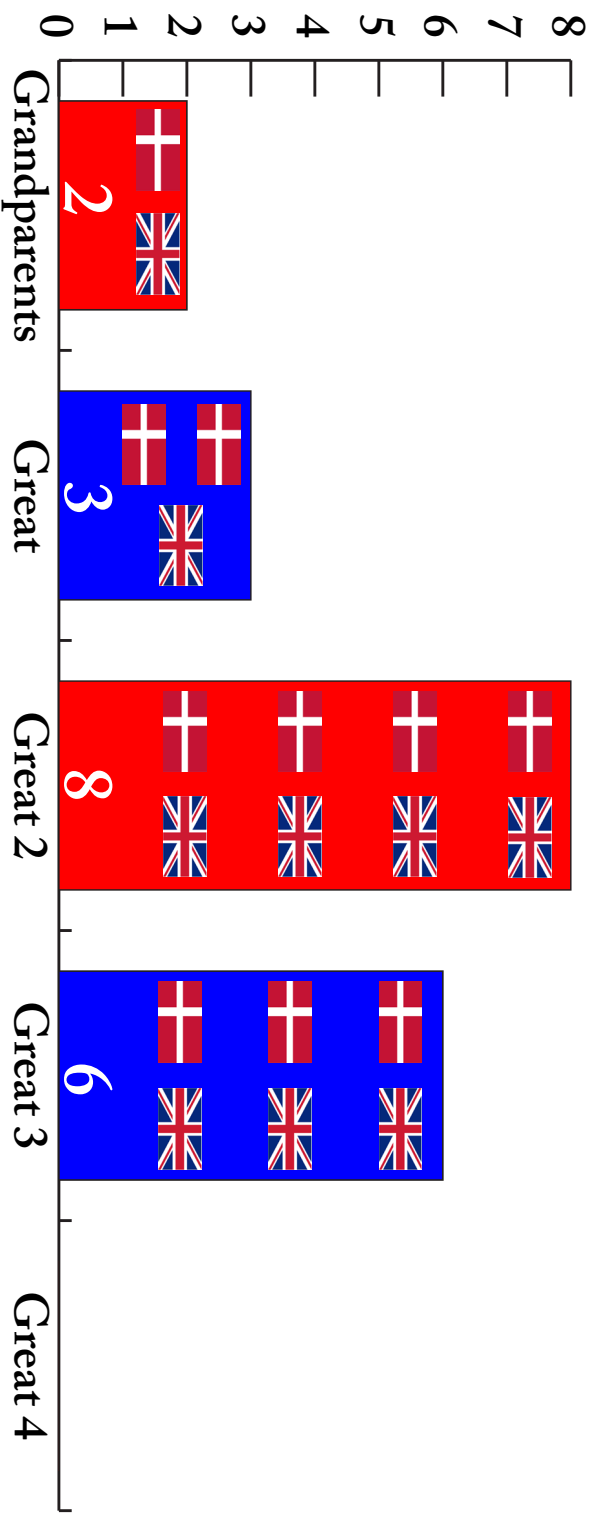




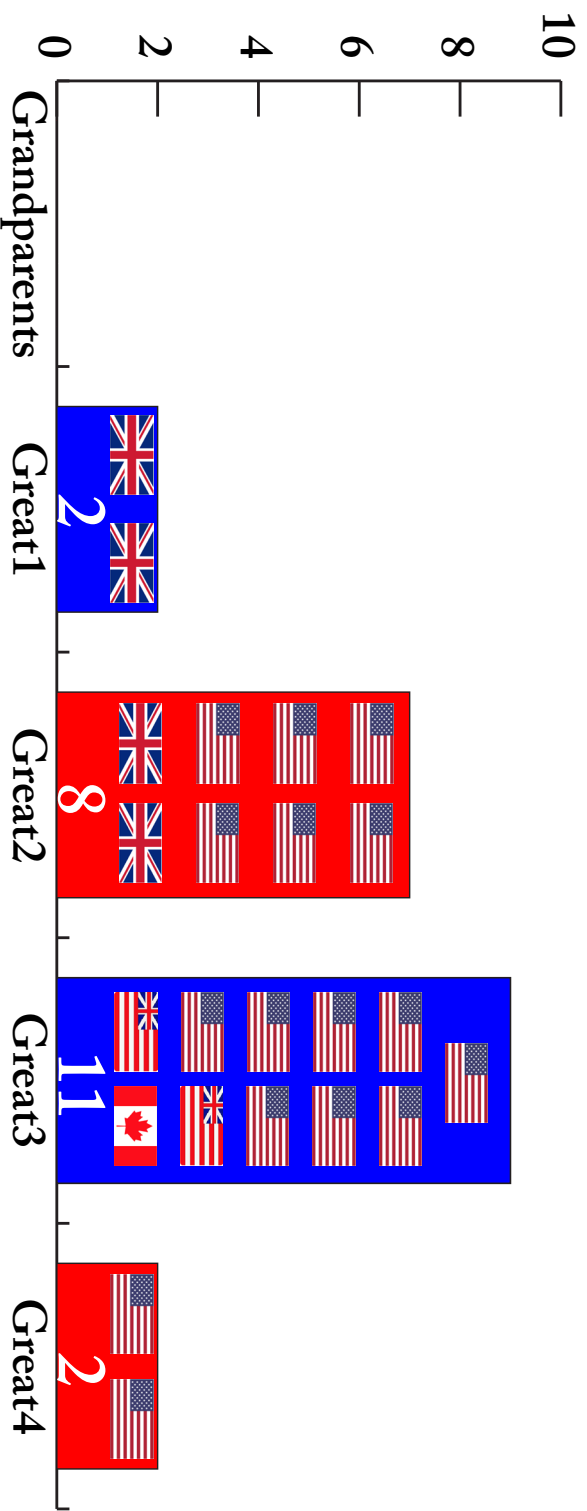
Number of Convert Ancestors by Birth Country



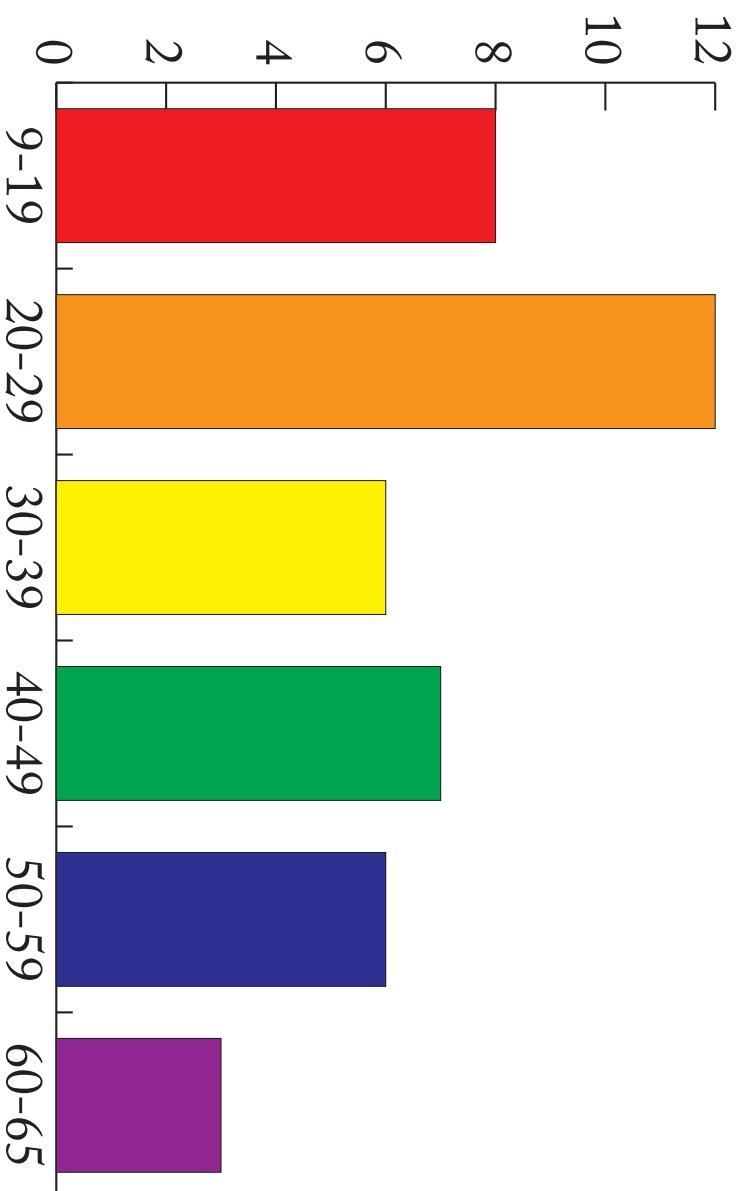
# 19 Converts by Generation for Stephen Allan Larsen



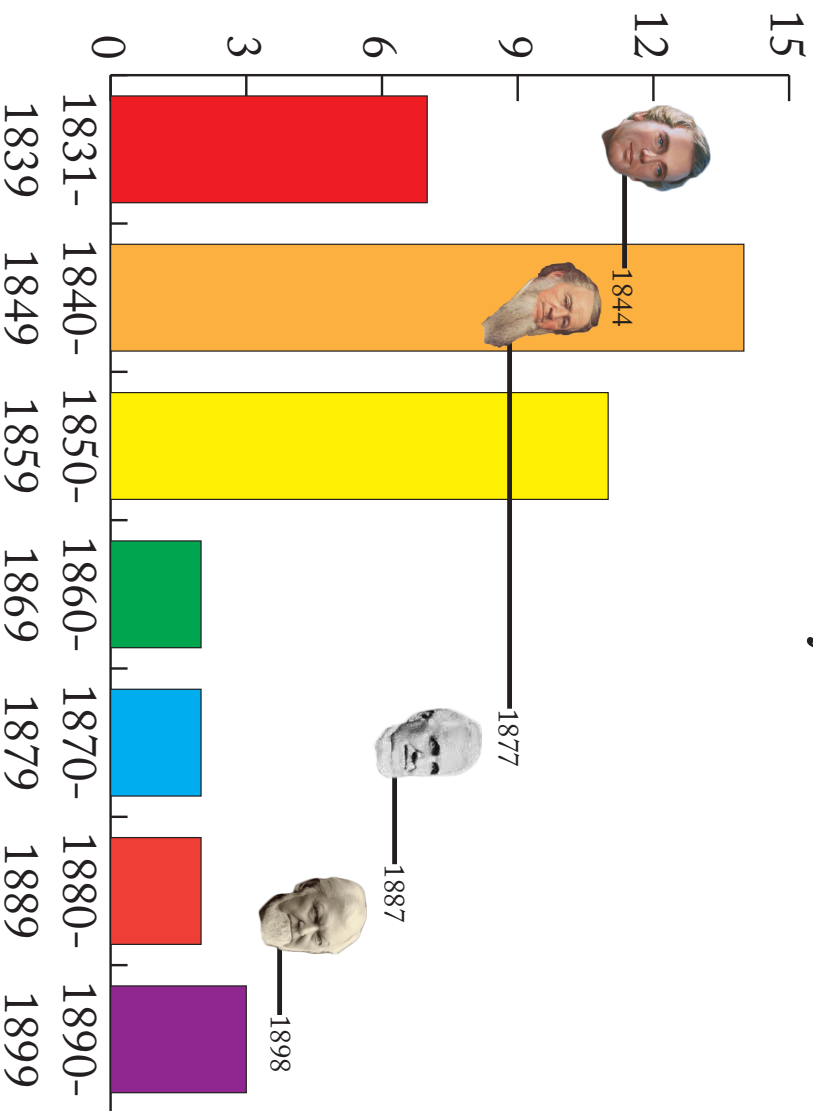
## 23 Converts by Generation for Susan Richards



## Age at Conversion



# Conversions by Decade



# *Legend*

At the start of each chapter, we use two indicators as follows:

1. Relationship: A rectangle with codes representing relationship.

All relationships are relative to Stephen Allan Larsen or Susan Richards Larsen. Below are two examples:

Example 1:

**LM3** L=Larsen  
M=Maternal (Mother's) Line  
3=Three Generations Back

Example 2:

**RP4** R=Richards  
P=Paternal (Father's) Line  
4=Four Generations Back

In the first example, the individual is Stephen Allan Larsen's line going back three generations through his mother Barbara Elswood.

In the second example, the individual is Susan Richard Larsen's line going back four generations through her father Archibald Wilson Richards.

2. Ancestor's Birth Country - Represented by the country's flag.



United States of America



United Kingdom



Denmark



Canada

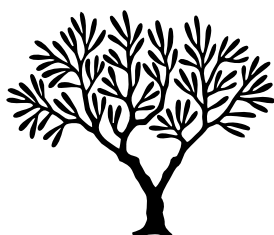


British Colonial America



# *Larsen Line*





## Chapter 1

### Lars Jensen and Ane Marie Rasmusdatter

by Paul A. Larsen

*To forget one's ancestors is to be a brook without a source,  
a tree without a root.*

Chinese proverb

Lars Jensen<sup>1</sup> was born in 1801, just one month after the marriage of his parents Jens Larsen and Ane Larsdatter. When he was three years old, Lars' father died. Just three days later Lars' grieving mother gave birth to another son and named him Christian. Within three months of Lars' father's death, Lars' mother remarried a man named Jorgen Jensen and together they raised Lars to manhood.

When Lars was 27, he married Ane Marie Rasmusdatter<sup>2</sup> who was from a nearby parish (community) in Odense, the third of seven children born to Rasmus Pedersen and Karen Rasmusdatter. Ane Marie was six years older than Lars and had a 9-year-old daughter named Ane and a 6-year-old son named Rasmus from a previous marriage. Together Lars and Ane Marie had four more children named Annie, Jens (our ancestor), Karen, and Jorgen. They also took into their home a seven-year-old nephew, Morten Rasmusen, because Morten's parents didn't have enough money to care for him. Lars provided for his family by farming and, by Morten's account, was kind and good to his family.

Lars and Ane experienced significant loss and sorrow as they raised their family. When Ane was 36, both her parents died within 10 days of each other. Then when Lars was 36, his parents both

1 Born May 28, 1801 in Føns, Odense, Denmark; Died December 13, 1872 in Ephraim, UT

2 Born Aug.10, 1795 in Brylle, Odense, Denmark; Died January 26, 1869 in Ephraim, UT



passed away on the same day. Their youngest son Jorgen passed away when he was just one-year-old, and their daughter Karen passed away at age 19.

In 1851, Ane's nephew Morten, now 17 years old, was returning home from taking a load of produce from the country to sell at a city market and gave a ride to two missionaries from the Church of Jesus Christ of Latter-Day Saints. Morten was interested in their message and took them home to meet Lars. Lars was likewise interested and invited the elders to stay with their family for



(Mormons Visit A Country Carpenter) - Depiction of a Mormon missionary teaching in a Danish carpenter's workshop. Missionaries from The Church of Jesus Christ of Latter-day Saints first arrived in Denmark in June 1850, only six years prior to this painting.

several days. Lars and Ane Marie and their entire family were converted and baptized in November of 1851, less than two years after the opening of the Danish mission. At the time Lars learned of the Church, he was a minister of the Lutheran Church. After his baptism, he served as President of the Fredericia branch.

Although we don't have Lars' or Ane Marie's own account of their conversion, we know that joining the Church at that time required great courage [1]. Erastus Snow, who had opened the Danish mission in 1850, wrote in December 1851 that "to embrace the gospel is almost equal to the sacrifice of one's life." Denmark's constitution had been adopted only a few years before, in 1849. Although this new constitution granted freedom of religion to Danish citizens and forbade religious discrimination, many of the citizens were not aware of the constitution's provisions and remained intolerant.

erant of and even violent toward anyone who did not conform with the state-supported church (Evangelical Lutheran).

The persecution in Denmark motivated many church members to emigrate to Utah. Gathering to Utah was also encouraged by church leaders during that time. In November 1855, Lars and Ane Marie, now 54 and 60-years-old, traveled with their family from Copenhagen to Liverpool, England where they boarded the ship John J. Boyd (see drawing), to sail to New York City with over 500 fellow saints from Denmark, Norway, Sweden, Iceland, Italy, England, Ireland, and Scotland. [2] The two-month journey in the middle of winter was filled with challenges. Within a few short weeks, the ship encountered severe, frightening storms and large waves



John J Boyd

that made the passengers sea-sick. The storms worsened through Christmas and New Year's, ultimately splitting one of the ship's masts. The saints fasted and prayed and the weather conditions eventually improved. As the storm subsided, they encountered a sinking clipper ship and rescued the crew of about 40 men. Although the ship was already overcrowded, these rescued sailors were a great help to the ship's crew who were worn out from the weeks of heavy storms. On the other hand, the additional sailors strained the ship's resources and soon the ship was without fresh water. The captain of the ship was a cruel man who beat the sailors and even killed a sailor by his brutality. The captain forbade the emigrant saints from praying or singing. At one point during the journey, the captain was drunk and knocked over the stove in his room, starting a fire that burned through the floor and filled the lower deck with asphyxiating smoke that nearly killed many of the emigrants. Perhaps most tragic of all, an outbreak of measles on the ship claimed the lives of 6 adults and 50 children--mostly Danes--who were buried at sea.

Despite the challenges of the journey, the emigrants rejoiced in being together with fellow church members and witnessed the Lord's hand in their journey. One of the group's leaders, Charles Savage, wrote that "On the whole, we enjoyed ourselves first-rate, notwithstanding the many gales and hurricanes we experienced." [3]

Charles also noted that, “. . . there had been many disasters during the months of January and February; many ships had been wrecked. We had made the passage without the loss of a single spar. Truly we can say that we have been blest, and that our long voyage has been an advantage to us in many ways.” A young woman from England wrote, “We had a very hard voyage crossing the sea but we had a very nice company of Saints. Good and kind was the Danish brothers and sisters and we enjoyed ourselves together although we could not talk their language, neither could they talk the English language, but we could make each other understand. They would make up a dance and as many of the Danish brethren had instruments with them and could play many good dance tunes and the young men would come and invite us English sisters to their dance and we would go and enjoy ourselves for hours together and Brother Peterson, our president, would always attend the



dances. He was a very kind, fatherly man and very watchful over his flock and ever ready and willing to give kind and good advice to those under his care, but the journey was so long and tedious that we all began to get tired and worn out. It really seemed, sometimes, that we would never see land again.”[4] Surely Lars and Ane Marie felt immense relief when land was finally sighted and the ship landed in New York after 66 days at sea.

The group of saints arriving in New York was greeted and cared for by the apostle John Taylor who helped with immediate lodging needs as well as preparations for the journey west. [4] Lars and Ane Marie joined with a group of about 320 Scandinavian and English saints led by Canute Peterson that journeyed from New York to St. Louis, Missouri [5], likely by train. The company left St. Louis in late May and traveled by ferry for about a week on the Missouri River to Florence, Nebraska (near Omaha) where they were outfitted with oxen and wagons and prepared for the trek west [6]. The group left Florence on June 27, 1856 in about 60 ox-drawn wagons. During their three-month journey, they encountered armed Indians and negotiated with the Chief who

promised not to harm them if the saints would give them flour and sugar. The Indians harassed them and tried stealing goods but did not harm them.[6] The company also experienced a frightening buffalo stampede that provoked their oxen to stampede, running after the buffalo for about two miles. The stampede endangered those walking alongside the wagons and seriously injured a woman and child who were run over by the wagons. Canute Peterson's company finally arrived in the Salt Lake Valley in late September, about a month before the arrival of the well-known Willie Handcart Company.

Shortly after their arrival, Lars and Ane Marie moved to Ephraim, a new settlement in central Utah that was nicknamed "Little Denmark" for the large number of Scandinavian settlers there. Settlers were drawn to Ephraim in part because of a large, 17-acre fort that had been constructed in 1854 to provide security from local Indians.[7][8] (See diagram of the fort at the end of this chapter). The walls of the fort were 4-feet



thick and 7 to 14 feet high, and the inside perimeter of the fort was lined with houses. Lars and Ane Marie built a home inside the fort and began clearing and tilling nearby land to plant grain for bread. [8]. The sowing and harvesting of grain was done by hand.



In their new life in Ephraim, Lars and Ane Marie continued to experience both joys and hardships in their family. Within a year of their arrival, their 24-year-old son Jens married Maren Andersdatter and they lived in nearby Mount Pleasant where they were blessed with 3 children, James, Karen Marie, and Andrew (our ancestor). In 1861, 29-year-old Jens was excommunicated from the church and then rebaptized about a year later. Sadly, Jens passed away on November 4, 1862 at the young age of 30. Around this same time, Lars was called upon to enter into polygamy and married Karen Hansdatter on November 14, just 10 days after Jens' passing. Karen passed away just one year later during the birth of their first and only child, James. In January 1869, Lars and Ane Marie's 8-year-old granddaughter Karen passed away. Within about two weeks, Ane Marie, now 73, also

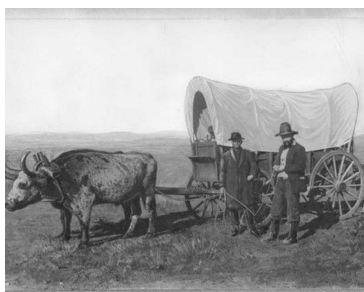


passed away and was buried near Karen Hansdatter with a shared headstone. Lars passed away almost four years later at age 71.

There is so much that we don't know about Lars and Ane Marie. The little that we know is inferred either from writings of contemporaries or from the dates and places of significant events -- births, marriages, and deaths -- in the lives of their loved ones. Taken altogether, however, a picture emerges of two people who were willing to take under their roof the needy and care for them as family. We see two people who, though active in a different faith, were meek and receptive to the message of the restored gospel, and who were courageous in accepting the message despite the threat of persecution and social isolation. We see two people full of faith and hope, moving forward in the face of extreme uncertainty to cross the ocean and the plains and build a new life in a strange land of a different tongue. We see two hard-working people who, though aging and declining in vigor, were willing to start building a new life and livelihood from scratch. Their faith, courage, meekness, and daily toil are a blessing and an inspiration to each of us.

#### NOTES:

1. <https://scholarsarchive.byu.edu/etd/4595/>
2. <https://saintsbysea.lib.byu.edu/mii/voyage/197>
3. <https://saintsbysea.lib.byu.edu/mii/account/718>
4. <https://saintsbysea.lib.byu.edu/mii/account/709>
5. <https://history.churchofjesuschrist.org/overlandtravel/companies/234/canute-peterson-company>
6. <https://history.churchofjesuschrist.org/overlandtravel/sources/5812/john-powell-autobiography-and-journal-1849-june-1901-april-45-55> - this account gives a detailed description of the events from St. Louis to Salt Lake.
7. <https://www.hmdb.org/m.asp?m=75025>
8. <http://files.usgwarchives.net/ut/sanpete/history/ephraim.txt>



## Chapter 2

### Ane Cathrine Hansdatter

by Paul A. Larsen

*"To live in hearts we leave behind is not to die."*

—Thomas Campbell

A ne Cathrine Hansdatter<sup>1</sup> was born in Denmark in 1801, the second of four children born to Hans Madsen and Anne Hansdatter in the Vejlbj Parish of the city Odense on the island of Fyn. Ane's father passed away when she was 19 years old. At age 27, she married Anders Larsen who was 5 years younger than her and who worked as a fisherman. Together they had five children.



"A Hopeless Dawn" by Frank Bramley tenderly depicts the mourning of a fisherman's widow after a night-long vigil.

1 Born Dec 2, 1801 in Vejlbj, Odense, Denmark. Died 1883 in Sanpete county, Utah



Tragically, Anders died in a storm at sea in 1841 while Ane Cathrine was pregnant with their fifth child and caring for four young children: Lars (12), Hans (10), Maren (6), and Ane (2).

When their fifth child was born, Ane Cathrine named her Andersina in memory of her husband. Within three months of Andersina's birth and less than a year from Anders' passing, Ane Cathrine's mother passed away, leaving her with neither parents nor a husband as she faced the challenge of providing for her family.

The premature death of Anders in 1841 shaped the life and character of Ane Cathrine as well as her children, who at a young age were required to step up and support the needs of the family. These formative experiences prepared Ane Cathrine and her children to receive the message of the restored gospel when they met missionaries from the Church of Jesus Christ of Latter-Day Saints in 1851. However, the family was not converted all at once. 12-year-old Ane was first to accept the gospel in November 1851, having experienced a miraculous vision. She joined the church against her family's will and as a result was sent away to live with an uncle.

Within about 3 months, however, Ane Cathrine's oldest son Lars Strib, then 22 years old, was also baptized and the rest of the family followed thereafter. Around this time, Ane Cathrine and her family began to develop a relationship with the family of Lars Jensen and Ane Marie Rasmusdatter (see Chapter 1). This relationship continued to impact both families significantly for years to come. Lars Strib married the daughter of Lars and Ane Marie, Annie Sophia, shortly after his baptism.

A few years later, both families emigrated on the same ship to the United States, journeyed in the same company across the plains, and settled in the same location in Sanpete County (see details of these journeyings in the account of Lars Jensen and Ane Marie). While living in Sanpete County, Jens Larsen, the son of Lars and Ane Marie, married Ane Cathrine's daughter Maren.<sup>2</sup>

Ane Cathrine settled in Sanpete County when she was about fifty-five years old. As an aging widow, she must have relied on the support of her children and their families, nearly all of whom

---

<sup>2</sup> In short, a brother and sister in one family married a sister and brother in another family thus making a sister also a sister-in-law and a brother a brother-in-law. Their children would be double cousins.



lived relatively close-by. Her family prospered and grew, and Ane Cathrine was blessed with fifty-seven grandchildren. Her children and their spouses were leaders in the church and community, serving as bishops and on city councils. Ane Cathrine lived in Sanpete County for nearly thirty years, passing away in 1883 at age 81.

As Ane Cathrine's life came to a close, one can imagine the feelings of gratitude and awe that must have filled her heart as she looked back on the course of her life. From the hopeless dawn following the death of her husband and the struggles to care for her young family to the introduction of the gospel in her life and the decision to leave her homeland and travel to an uncertain future in a distant land. As she witnessed the unfolding of that future in her life and the lives of her loved ones, she must have praised the Lord with humble gratitude for His tender mercies and guiding hand.



Jens



Maren



Hans

### Chapter 3

## Maren Andersdatter, Jens Larsen, and Hans Poulsen

by Paul A. Larsen

*If you can't live longer, live deeper.*

Italian Proverb

Maren Andersdatter<sup>1</sup> was the fourth child of Anders Larsen and Ane Cathrine Hansdatter. Maren was about sixteen years old when her family joined the church and about twenty when she immigrated with her family to Utah (for details of her family's conversion and journey to Utah, see Chapter 2). After settling in Utah, Maren married Jens Larsen<sup>2</sup>, the son of Lars Jensen (see Chapter 1), whom she had known in Denmark. Jens had joined the church in Denmark along with his parents around the same time as Maren. Tragically, Jens died due to illness after only six years of marriage, leaving Maren with three young children, including 6-month-old Andrew, our ancestor. Maren then married a man named Hans Poulsen<sup>3</sup>, who recounted the circumstances of their marriage as follows [1]:

*"A severe illness was raging through the town this fall, many people died. Among them was a man whose name was Jens Larsen. He left his wife and three children. Shortly after his death, his father came to town for a visit. When he became acquainted with me, he sent for me*

1 Born Oct 2, 1835 in Vejlbj, Odense, Denmark. Died March 19, 1909 in Mount Pleasant, Utah

2 Born Feb 22, 1832 in Vejlbj, Vends, Odense, Denmark. Died November 4, 1862 in Mount Pleasant, Utah

3 Born September 27, 1837 in Raby, Randers, Denmark. Died November 21, 1895 in Mount Pleasant, Utah



*and asked me to see him at Morten Rasmussens, which I did. He said the reason he had called me was that he knew I was a good person, and that it was his wish that I would marry his deceased son's widow. I could not give him an answer right away. I thought it over by myself, and did not quite know what to do. I asked the Lord if it were not his will for this to be, he would prevent it. For a long time it seemed that it was not to be until the evening of Feb. 11, 1863. I was on my way to town and was met by her [Maren's] sister Anne. She asked me to come to her [Maren] that evening. I promised I would come. Before I went there I bowed before the Lord and asked that His will would be done. I then went to her. We had a long talk about the future and we decided to be married the following Wednesday, the 12th of February, and so it came to pass."*

Hans and Maren enjoyed a happy marriage and together raised 11 children -- three from Maren's marriage to Jens and eight of their own. Together they mourned the loss of three children, two of whom died around the age of 10 (Karen Marie and Joseph), and a 3-month-old infant, Louis. Although Hans was not the biological father of our ancestor Andrew Larsen, we owe him a debt of gratitude for being a kind and good stepfather and raising Andrew to adulthood.

Pauline Monsen Peterson Rasmussen, one of Maren and Hans' granddaughters, wrote the following tribute about Maren after her death [2]:

*"Grandma was a girl of twenty as she began the journey to Zion. I always understood she was seventeen, but according to these authentic dates, she was twenty. She was a small, blackhaired girl not over five feet, full of energy, attractive and devoted to her gospel. She endured the hardships of the plains with fortitude and arrived in Salt Lake City September 20, 1856. Of the period between arriving in Salt Lake and locating in Mt. Pleasant I am not too familiar, except that she went to Ephraim and there married her first husband. I do not know if he came across the ocean with the company of 1855-56 or if he had come previously. I have been told he paid her immigration to America. They were married and lived first in Ephraim then locating in Mt. Pleasant. Three children were born to them; James, Anders, and Karen Marie. In November 1862, Jens was taken ill while away from home freighting supplies. He was sent home and passed away shortly after arrival there. She married Hans Poulsen, my grandfather, in the Salt Lake Endowment House on February 18, 1863. To them were born eight children,*

*four girls and four boys: Lewis, Hans, MaryAnn, Annie, Erastus, Sena, Fena, and Joseph. Three of her children died: Marie at the age of nine, Lewis at two months and Joseph at the age of ten.*

*Grandma and Grandpa had a very happy life. Theirs was the life of the early pioneers, but frugality, hard work, strict adherence to gospel principles made their lives worthwhile and fruitful. Order and system were outstanding in the home and also on the outside. Each one had their given tasks and the girls had a cow to milk as well as the boys. Also, Grandma and the girls worked side by side with the men in the fields whenever it was deemed necessary.*

*Disaster again struck in Grandma's life when after a few days illness, Grandpa died very suddenly on November 22, 1895, at the age of fifty-eight. Grandma was caring for him. It was in the middle of the night. Grandpa asked Grandma for a drink of water and as Grandma returned to him with the water he had quietly passed on. It was supposedly a heart attack. This was a great shock to Grandma and she became so bewildered that she was unable to find the home of her son Hans who lived one block west. He, however, could hear her crying in the street and ran to her. She grieved for many years until one night she dreamt Grandpa came to her and told her she must stop her crying or she would go blind. This had the effect on her ceasing to cry, but always she carried the vacancy in her heart.*

*I can describe my Grandmother best by the words of an old song. "She was gentle and so kind I'll ever bear in mind the many golden lessons that she taught me."*

*She was an excellent Danish cook and her cupboard was never without tempting snacks. She was never more happy than when sharing a bite. I will ever cherish in my memory a piece of bread and butter and smoked sausage with a cup of barley coffee. Also her rice that had been cooked in milk slowly and most of the day and then covered with butter, sugar and cinnamon. I must not forget the awful scuerrs (aebleskivers) dipped in sugar when piping hot.*



Aebleskiver (or Ebelskiver) are puffy Danish pancake balls and a traditional Danish dessert most often served during the Christmas season.

*When a grandchild was named, dinner at Grandma's after the meeting was always the order of the day (meeting was then held at two o'clock). Chicken with dumplings and horseradish when in season were usually part of the menu. Her bread and pies were tops and how puzzling it was to me when I heard talking about someone's pies that were not short enough. She talked mostly Danish; she could speak English, but she preferred her native tongue. Grandma always had some chickens, most of the time some ducks and always a fine vegetable garden. After the crop was removed in the fall, she and my Aunt Fena, who was married late in life, would spade this plot in preparation for the next season. During the summer a goodly supply of curly cabbage was always dried for "grew cole" in the winter time.*



A pair of cards is used to brush the wool between them until the fibres are more or less aligned in the same direction. The aligned fibre is then peeled from the card as a rolag.

*Knitting, spinning, carding wool, making soap, making starch she was adapt at these and we watched her with fascination as she worked at these varied interests. After the weekly wash nothing was ever put away unmended. Sometimes a brown patch would appear on a blue apron or visa versa, but Grandma wasn't particular; it was the mending that was the important thing.*

*The yard around her house was spacious, grassy for the most part and full of all kinds of fruit trees. Apples were the majority variety. How busy were her fingers and apple peeler in the fall as the apples were peeled and laid out to dry; not one apple going to waste. Also did she dry a good supply of plums. I must also mention the crab tree with always an abundant supply of fruit and how much the grandchildren of today have missed who know nothing of Grandma's big crock of preserved crabs.*



*As to learning and schools, she did not think these things were so necessary. When I went down to the Snow College at Ephraim to school, as did also my sister Dorcas, Grandma thought it much more necessary that we stay at home to help*

*Mother with the work and large family. She didn't care too much about music but how she loved to watch my fingers as they flew over the piano keys. I see her plain as yesterday as she sat by the piano in her habitual posture, her arms folded, sometimes under the tie apron which she always wore and sometimes folded on top of it.*

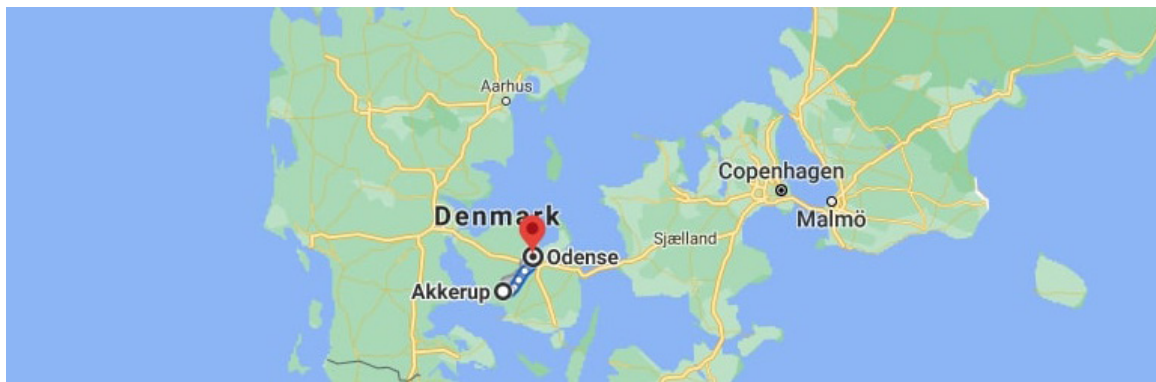
*She remained true to her faith to the end and how well I can see her on Sunday as she faithfully prepared for Sacrament meeting at two o'clock come rain or shine; her Sunday dress a black silk, the little old ladies hat with the long silk strings tying under the chin and the lovely lace and silk shoulder cape. She was dearly loved by all who knew her, family and friends. Her life was full, earnest, sincere, and meaningful with love for her fellowmen, a predominant characteristic. When her health broke, she was sick just a few months and passed away March 19, 1909.*

*She will ever live in our memory.*

Notes:

1. Poulsen, Hans b. 1837 autobiography translated from Danish by granddaughter Eva Poulsen Coleman, available on FamilySearch.org. The autobiography provides an inspiring account of Hans' conversion and life.
2. Excerpt from Maren Andersen 1835-1909, written by her granddaughter Pauline Monsen Peterson Rasmussen, available on FamilySearch.org.





## Chapter 4

### Mathias Mathiassen and Dorothea Rasmussen

by Katharine (Kate) Larsen

*It takes courage to grow up and become who you really are.*  
e.e. cummings

Dorothea Rasmussen<sup>1</sup> was born in Akkerup, Haarby, Odense, Denmark in 1826. Her parents were Mette Nielsdatter and Rasmus Rasmussen, and she was the fourth of five children. At age 33, Dorothea was married to Mathias Mathiassen<sup>2</sup>. Some-time before they had their first baby, they joined the Church of Jesus Christ of Latter-day Saints. This was a very courageous thing to do because, at the time, most Danish people were members of the Lutheran Church, and members of the LDS church were heavily persecuted. She had her first child, Rasmus, when she was 35. Then she had 3 more children, one of whom died in infancy. It is their daughter Anna Christina whom we are descended from.

At age 44, Dorothea left Mathias and went to America. They traveled from Copenhagen on July 15, 1870 on the steamer "Minnesota"<sup>3</sup> with President Jesse N. Smith, who was returning from a mission to Denmark. When they got to



Steamer "Minnesota"

<sup>1</sup> Born July 23, 1826 in Akkerup, Haarby, Odense, Denmark. Died October 3, 1905 in Mount Pleasant, Utah

<sup>2</sup> Born July 6, 1828 in Falsters Norreherred, Maribo, Denmark; Died April 23, 1890 in Redmond, Utah

<sup>3</sup> Listed as Dorthea in the passenger record in "Saints By Sea" - <https://tinyurl.com/3cvhuneb>



New York, the small family got on a train and traveled to Salt Lake City, Utah. They arrived on August 10, 1870. They settled down in Sanpete County, and Dorothea, believing that Mathias would not come to America, married Peter Nielsen and had a child, James Peter Nielsen. Seven years after Dorothea had come to the States, Mathias traveled to America and married Ane Magrethe Hansen.

Dorothea was very courageous, and we can be, too.



Dorothea's Headstone. Birthdate differs, but we believe this to be hers.





Brecon Beacon National Forest

## Chapter 5

### George Henry Bywater and Elinor Gwilym

by SaraKay Larsen

*If we tried to sink the past beneath our feet, be sure the future  
would not stand.*

– Elizabeth Barrett Browning

George Henry<sup>1</sup> was born May 18, 1794 in Nantmel, Radnorshire, Wales. He was the second child of John Bywater and Mary Lewis. George Henry lived in Nantmel until he was 9-11 years old, when the family moved to St. Harmon, Radnorshire, Wales which was a very small village about five miles from Nantmel. Prior to the early 1800's when George Henry was a boy, the majority of the inhabitants of Wales made a living by farming and raising animals, so although little is known about George's childhood, it is likely that he grew up learning to farm and raise animals.

Elinor<sup>2</sup> was born January 1, 1803 in Llanwrthwl, Wales. As far as we know, she was the only child of Howel Gwilym and Elinor Davis. Very little is known about Elinor's childhood. It is probable that she was taught to sew, cook, keep house, and other things that young girls would need to know when they had their own family.

It is not known how George Henry and Elinor met, but they were born in communities that were in close proximity to each other. George and Elinor were married on September 1, 1826 in Breconshire, Wales.

1 George was born in Nantmel, Wales on May 18, 1794. He died on September 11, 1864 in Willow Springs, Montana

2 Elinor was born in Llanwrthwl, Breconshire, Wales. She died on February 22, 1865 in Salt Lake City, Utah

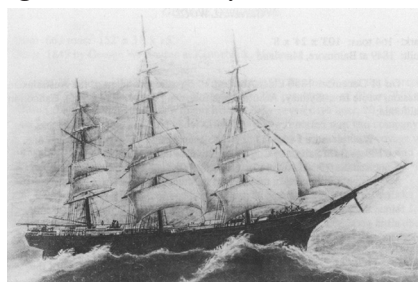


George Henry and Elinor lived much of their married life in the southern part of Wales, south of the eastern half of Brecon Beacon National Forest. They were the parents of nine children. Given that the family moved around quite a bit and that George Henry listed his occupation as “Farmer” on the ship’s manifest when he sailed to America it appears that he earned his living by farming on land owned by other people.

Of the nine children born to George Henry and Elinor, only four lived to reach adulthood. Four of the children died while still quite young: John at the age of 2, William at the age of 6, Elinor at the age of 3, and Samuel at the age of 2. Three of the children, William, Elinor, and Samuel all died in 1845. Given the fact that they all died around the same time, it is likely that they died from an epidemic. Epidemics were prevalent at that time due to crowded living and poor sanitary conditions. John Gwilym lived to be 17 years old before he died in 1848.

The story of how the Bywater family was introduced to and eventually joined The Church of Jesus Christ of Latter-day Saints is not known. However, in 1848 the majority of the family joined the church and that significantly altered the course of their lives. The first member of the family to be baptized into the church was the father, George Henry, on March 6, 1848. His wife and son Henry Gwilym were baptized into the church the following day. George Gwilym was baptized in December of that year. At this point all living members of the family had joined the church except Thomas and David (who was not yet eight years old). David was baptized in 1850 when he was eight years old and Thomas was baptized in 1856.

In 1864, George Henry, Elinor, and David headed to Liverpool, England on the western coast of England. There they boarded the ship, “General McClellan,” and departed for America on May 21, 1864. On board the ship with them was George Gwilym Bywater who was returning to Salt Lake City following a mission to Wales. George Gwilym had traveled to Salt Lake City about ten years earlier, married, and been called on a mission to Wales.



General McClellan

Overall, the journey went smoothly. One of the church leaders on the ship was told that the pleasant weather, according to the captain, “has been made for the Latter-day Saints.” Not only was the fair weather a subject of surprise to Captain Trask, but also the health of the crowded Saints. It is noted in the report that both the captain and the surgeon admitted, “that for such a large company, they never were associated with a more healthy or a happier class of people.”

Notwithstanding the overall good weather, some rough weather is also described:

*“On the night of Thursday, the 9th inst., while in the vicinity of the Banks of Newfoundland, the wind rose to a high degree, and continued to rage with increasing fury during the whole of the night. It was during this night that the ship experienced the greatest shock it had ever before, since it has been a ship, received. It was caused by a heavy sea which rolled forward in her course and completely engulfed the bow of the ship, causing the after part of the vessel to rise to a fearful height. The man on the look-out on the forecastle deck, and the man at the wheel, were nearly carried away. Such a noise of boxes falling and tins jumping caused the air to reverberate in a not very melodious manner; the cracking of timbers, mingled with a chorus of juvenile voices, you would never desire to hear again. The night was foggy (the horn being blown every few minutes), and as icebergs had been seen and felt--it was very naturally concluded that the ship had struck one of those formidable bodies and sprung a leak, for the rushing of water could be distinctly heard. However, the fears of the people were soon quieted by the reassuring words of the first officer who cried below, ‘All’s right,’ and the words of a hymn soon restored to the timid and fearful, confidence...”*

The “General McClellan” reached New York on Thursday, June 23, 1864. After journey by steamship and train, they arrived in Wyoming, Nebraska. George Henry, Elinor, George Gwilym, and David joined the William S. Warren Company headed to Salt Lake City. About 329 individuals and about 65 wagons were in the company when it began its journey from the outfitting post at Wyoming, Nebraska on July 21, 1864.

What we know of the trek west comes from journals of other people in the company. The following are journal entries related to the Warren Company’s trek west that provide a picture of the day-to-day events and struggles the pioneers faced.



Platte River

**Monday, August 8** – traveled 9 miles and nooned afternoon traveled 5 miles and came to a ranch that had just been attacked by Indians they killed one man he layed on the ground they sat the place on fire we went 2 miles farther and camped on the platte at dusk about 100 soldiers passed us on their way to plum creek

**Saturday, August 20** – crossed the river and traveled 4 miles and nooned on Pole Creek afternoon traveled 3 miles and camped on pole creek Sister Jones died to day a dance in camp this eve

When we got out on the Platt River the Indians were numerous and very warlike. They burned some stations and killed many people. We doubled trains, making 210 wagons in all, averaging about ten persons to the wagon. Just before we reached Plum Creek, a group of United States soldiers passed us. We learned the Indians were attacking and burning a train of about fifteen wagons. They were drawn by four horse teams and were loaded with machinery and supplies for Big Horn. I was permitted by the captain to see the massacre. The wagons were on fire, some of the horses were killed by being shot full of arrow. The soldiers buried the victims. A woman was taken alive. There were fifteen graves.

**Wednesday, August 31** – traveled 7 1/2 miles came to Fort Larimie traveled 8 miles farther and camped on the platte some of the pilgrims provisions gave out three days ago

**Sunday, September 4** – traveled 9 miles and camped at the crossing of the river three oxen dead this morning another died after we started this is eight head that has died since leaving Larimie afternoon crossed the river and traveled 8 miles and camped on

platte it rained

**Monday, September 5** – two oxen dead this morning traveled 10 miles and nooned I went a hunting killed a bear afternoon traveled 2 1/2 miles and crossed the river 7 miles farther and camped on platte a child of bro and sister Chapels died and was buried this evening three oxen died this afternoon

**Saturday, September 10** – traveled 4 miles and nooned on the head of the platte I went a hunting did not see any game saw a man while a hunting but did not make his acquaintance afternoon traveled 8 1/4 miles made a dry camp a child of bro and Sister Carlins died this afternoon 5 oxen dead this morning

**Sunday, September 11** - traveled 13 miles and camped on horse creek layed by this afternoon Bro Bywater died this morning I went a hunting killed an antelope two oxen dead this morning

**Sunday, September 18** – traveled 15 miles and camped on the north fork of sweetwater I went a hunting saw some men digging for gold bro Allen died a child of sister Hutchinsons and a child of bro Chapels died the three was buried this evening in one grave

I had walked and walked so much that the soles had come off of my shoes. I then went barefooted. The shoemaker was sick and he couldn't fix my shoes. He was always busy. I walked barefooted until my toes would bleed from walking through prickly pears."



Prickly Pear



The Warren Company arrived in Salt Lake City on October 4, 1864. George Henry had died on September 11, 1864, about 18 miles east of Independence Rock, Wyoming, and was buried there. Elinor died on February 22, 1865, about four months after arriving in Salt Lake. She was buried in the Salt Lake City Cemetery. The following obituary for George Henry and Elinor Bywater ran in the Deseret News:

*“Three miles west of Willow Springs, Montana Territory, Sept. 11, 1864, of dysentery, GEORGE BYWATER, sen., aged 70 years, 3 months and 21 days. Also, in this city, Feb. 22, of pulmonary consumption, Elinor, wife of the above, ages 61 years, 1 month, and 21 days. They both embraced the gospel in 1847, in Monmouthshire, England, since which time they continued faithful to the truth they had embraced, and died in full assurance of a glorious resurrection to life eternal. Leaving four sons and numerous friends to lament their loss.”*

Notes:

This account was derived from various entries in “Memories” in Family Search.



## Chapter 6

### Elizabeth Thomas<sup>1</sup> and William James<sup>2</sup>

Transcribed by Katharine (Kate) Larsen and edited by Paul Larsen

*We inherit from our ancestors gifts so often taken for granted.  
Each of us contains within us this inheritance of soul. We are links  
between the ages, containing past and present expectations, sacred  
memories and future promise.*

– Edward Sellner

The following history was recorded on March 10, 1965 by William and Elizabeth's granddaughter, Mary Ann James, as told her by her father, William James, the fourth child of William and Elizabeth.

*Father and mother both worked at Sugaus Farm in Herefordshire, England. Father was coach man & mother was dairy maid. There they met and were married. On account of their marriage, they lost their jobs and moved to a cottage on a farm where father became a farm hand. Here they had their family, 3 boys and 4 daughters. When we were young we would get into mischief. We would push farm implements tongue first into the River Wye. One time we got hold of a young tree by its top, pulled it down to the ground and were caught. They called mother who came and saved us and we promised not to do it any more. Once we threw a rock at a sheep & broke its leg. There mother could not punish us as we ran too fast but in the mornings when we were in bed she would go throw the quilts over our heads and with a switch would spank us across our legs. Well we grew up and were good fellows. Our first job was to chase crows out of the corn and grain fields.*

1 Born April 1810 in St. Margaret's, Herefordshire, England. Died March 17, 1885 in Richfield, Utah.

2 Born 1806 in Herefordshire, England. Died circa 1861 in England.



*Later we did hard farm work. The girls became housemaids. My brother John and I took contracts for grain by hand using a scythe or cradle and if we cut 1 acre each day it was a good days work.*



19th Century Cradle Scythe

*Our family belonged to the Church of England until a time came when an epidemic of Scarlet fever was raging in the town. My youngest sister Caroline was stricken with this sickness and not expected to live. A man came to the door. He was selling notings and he saw there was trouble and asked mother what it was. She told him about the sick child. He said why don't you get the Mormon Elders to come and administer to her. She said she would have to talk it over with father. Anything would be done to save the dear one, so the Elders came and while they were administering to my sick sister, the fever broke and she was made well. Then our family joined the LDS church. Later our family got the spirit of gathering, of coming to America & Utah. My brother-in-law Henry Bywater came first, settling in Brooklyn. He left his wife Sarah home with mother & me. They had a young child die. Our father died of cancer at 56 years old. Mother took some of the money she got after father's death to pay for the burial of Sarah's child. Then my sister Sarah came and joined her husband in Brooklyn. Then my brother James, his sweetheart Maria Jay, & Sister Elizabeth came. They crossed the Ocean by sailing vessel and by wagon crossed the plains in the year 1868. They went to the Endowment house & were married & settled on a farm in Mill Creek and later came to South Cottonwood, Union where they took up a quarter section of land from the government and built a one-room log cabin with a lean-to on the end. Later they built a four-room brick house which was still standing in 1965. James and Maria Jay had two sons and 3 daughters.*

*My brother John and his wife Elizabeth Firkins were married in England. They came to America next. While still in England, John was a police officer in the town. One time he was told to go break up a cottage meeting which was held by Mormon missionaries. He could not turn the knob of the door & could not get in. This was my brother's testimony. When John got here he bought 14 acres of land from my brother James and built his home. John & Elizabeth went to Bountiful and took care of a farm for the Walker Brothers, the bankers.*

*I worked at a tannery in England and earned enough money to bring myself, mother, & sister Caroline to America & Utah. We came across the Ocean by the steamship Manhattan and by train across the plains.*





Steamship Manhattan

*Mother and Caroline stayed in Brooklyn with the Bywaters until money could be got to bring them to Utah. I arrived in Salt Lake City in July 1872. I went to the home of my sister Elizabeth in Liberty park and then to my brother James' home in Union. I bought 16 acres of land from James. It had sage brush & ant piles which I cleared by hand using a grubbing hoe.*

*When mother and my sister Caroline came, Caroline married Godlief Ence in polygamy. Each wife had their own home & family to care for. Caroline had 7 children. She would go help the other families when there was sickness.*



19th Century Grub Hoe Head

*She took my brother John to her home in Richfield where he died in 1904. When she was out with the sick, my sister Elizabeth took Caroline's children and cared for them. I had my home built on my property about 1874 and mother kept house for me until I married. Then mother went to Richfield and lived with her daughters who took care of her. Mother died at the age of 75 and was buried in Richfield Cemetery.*

*I met a Swedish immigrant lady, Anna Perrson who worked for my brother John's wife. They were our neighbors. John worked night shifts & his wife did not like to be alone so Anna came and kept her company. At that time culinary water was not thought about until wells were dug. One day Anna had to cross my property to get a basket of water from the Cahoon & Mayfield ditch which ran through my field, and there we met. John's wife wanted Anna to return some coal oil to mother, which she did. Mother invited Anna to come visit her some evening, saying that I would be staying late at my brother James' house to read the paper. But the night that Anna came, I was at home so after a 2 week courtship, we were married on February 14, 1898 in the endowment house by Daniel H. Wells. We had four children.*

#### Notes:

This account was derived from a history recorded on March 10, 1965 by William and Elizabeth's granddaughter, Mary Ann James, as told her by her father, William James. The full account is available via FamilySearch.org.



## Chapter 7

### Henry Gwilym Bywater and Sarah Jane James

by SaraKay Larsen

*Never in the history of calming down has anyone ever calmed down by being told to calm down.*

Unknown

Sarah Jane James<sup>1</sup> was born in Sugwaspool, Strutton, Herefordshire, England on October 24, 1836. She was one of a family of seven children and was always spoken of as the flower of the family. She had dark red hair and was very beautiful. She was noted for her sweet, amiable, and unselfish disposition. She attended Brenton School in Herefordshire, England.



On May 28, 1854, she was baptized and confirmed as a member of the Church of Jesus Christ of Latter-Day Saints at the age of 18. While a member of the Hereford Branch, she met Elder Henry Gwilym Bywater<sup>2</sup>, a traveling Elder from South Wales. He had joined the church with his family at the age of 13. After a courtship of nearly five years, they were married on December 26, 1860 at Abergavenny South

<sup>1</sup> Born October 24, 1836 in Sugwaspool, Herefordshire England. Died February 18, 1888 in Salt Lake City, Utah.

<sup>2</sup> Born December 26, 1834 Penydarren, Wales. He died December 17, 1889 in Salt Lake City, Utah.



Wales. They lived in South Wales for some time. Their first child was born there. They later moved to England and had one daughter and two sons born while living in Herefordshire. Their daughter Elinor died at the age of two years.

Sarah and Henry grew very anxious to go to Utah to live with the saints in Zion. They worked hard to accomplish this goal. Finally, Henry set sail for New York. He thought it would be too hard for Sarah to land in a strange country with no home to go to, so he left her and their little family in England until he had prepared a home for her in New York, and then sent for her.



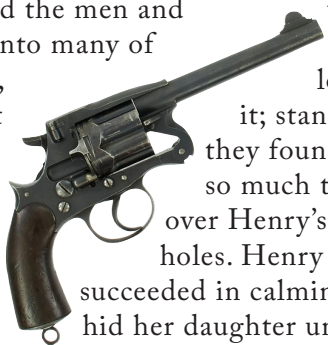
Sarah's voyage across the ocean was a hard one; she was very sick nearly all of the time. On the third day out at sea, a terrific storm arose which alarmed the passengers greatly, and they were so terrified that every one of them prayed for their lives to be spared. Her oldest boy was so sick that he was taken to the ship's hospital and kept there for eleven days. This was very hard on Sarah. After a long time in the sailing vessel, she arrived in New York with two sick children, and she was so weak herself she could hardly walk. Her little 14-month-old baby, George, died less than two weeks after landing in their new home.

They finally settled in Brooklyn, New York. They had one daughter, Elizabeth Jane, born in America, making five children in all. They lived in Brooklyn for 14 years, and Henry worked as a pressman on tin (watch or jewelry maker.) Henry was the Branch President and President of the New York Conference, and Sarah was President of the Relief Society.

They left New York with a company of saints on September 12, 1883, and arrived in Utah six



days later, on September 17th. Each railroad car had a captain in charge. Henry was captain of the mission president's car and they were very comfortable. All went well until they were stopped at a small station in Nebraska because of mechanical problems with the engine. It was at a shipping point for cattle where twenty-five cowboys had just shipped their cattle and were celebrating the occasion in their usual way: by getting drunk and making it disagreeable for everybody. They surrounded the train and with drawn revolvers abused the men and women shamefully and forced their way into many of the cars. Henry stepped out of the car, locked the door, and placed himself against it; standing ready for the gang of men. When they found the door locked, it enraged them so much that one of them placed his revolver over Henry's heart and said he would fill him full of holes. Henry laughed and joked with them until he succeeded in calming them down and they passed on. Sarah hid her daughter under her skirts and was so frightened that they would kill Henry that she fainted and was very sick after for some time.



Soon after arriving in Salt Lake City, Sarah and Henry made the trip to Logan for their temple work. While in Salt Lake, Henry served in the 3rd Quorum of the Seventy.

Sarah lived only five years after arriving in Utah. She died at the age of 52 years of exophthalmic goiter and heart disease. Although Sarah was not a pioneer, she was remembered by her children as such a gentle, sweet, and good mother. She was known for doing many charitable deeds for those in need. Her daughter said of her, "To know her was to love her."

Henry died of rheumatism of the heart in 1889. The Deseret News said in his obituary, "During his residence in this city he was indefatigable in his labors to provide for his family, and to secure for himself and them every blessing and endowment pertaining to the Gospel of Jesus Christ, of which he was an unfaltering advocate. He had lived, as he died, in full assurance of the ultimate triumph of the truth and a glorious resurrection."

Notes: This account was derived from various entries in "Memories" in Family Search.



## Chapter 8

### John Tingey and Phebe Stafford

by SaraKay Larsen

*One said he wondered that leather was not dearer than any other thing. Being demanded a reason: because, saith he, it is more stood upon than any other thing in the world.*

William Hazlitt

John Tingey<sup>1</sup> was the son of George Tingey and Charlotte Judd. He was born December 27, 1821 in Clifton, Bedfordshire, England. He married Phebe Stafford June 27, 1847. Phebe<sup>2</sup> was born in Wellingboro, Northamptonshire, England.

When John was a young child, his father was shanghaied and shipped to New Zealand or Australia where he is supposed to have been killed by natives. His mother and her two small children left the English village of Colmworth and went back to Wellingboro. Her second child, Ephraim, two years younger than John, died soon afterward. The boy John, at a tender age, was apprenticed to a shoemaker. He followed this trade the rest of his life. He became so expert at his trade that in later years, his handmade boots were worn by many of the leading Church and businessmen in the early days in the Salt Lake Valley. He himself never wore a pair of factory made shoes in all his life. He always made his own.

As far as we know, John's youth passed in an uneventful way, until he heard and accepted the message of the missionaries of the Church of Jesus Christ of Latter-day Saints. There was a branch of

1 Born December 27, 1821 in Clifton, Bedfordshire, England. Died January 10, 1904 in SLC, Utah.

2 Born August 29, 1825 in Ashley, Northamptonshire, England. Died October 23, 1890 in SLC, Utah.





the Church in Irchester, Northamptonshire where John was baptized on March 11, 1845 when he was a little over twenty-three years old.

Two years after embracing the gospel, John married Phebe Stafford. She was the daughter of Francis Stafford and Catherine Smith and came from a long line of Staffords whose pedigree ran



unbroken back to King Edward the First of England. John probably taught her the gospel before they were married. When she was baptized in December of 1845, just a year and a half before her marriage, her family disinherited her. She left her life of comfort and her inheritance to join



the people of her new faith.

John labored as a missionary in the Irchester branch from the time he was baptized, and was called to preside over the branch. This office he held until he emigrated to Utah with his wife and one child. Their first child was named John Alma and was born July 5, 1848, but he died before the couple left England having lived only six months. The second child, a girl named Marantha Althera, born in 1850, left with her parents when they sailed from England on the ship "Joseph Badger" that same year. After landing in New Orleans, they traveled as far as St. Louis. Here they stopped while John worked at his trade to earn enough money to continue the journey to Utah. Again trouble came to these faithful emigrants -- their little girl died at St. Louis in June of 1851.

A year later, John and Phebe were ready to continue on their journey. They left St. Louis with another couple each sharing the expense of a wagon and a team of oxen. The four of them traveled along with the first company of "Perpetual Emigration Fund" emigrants with Abraham O. Smoot as captain. This company arrived in Salt Lake in September and was met by the First Presidency of the Church and Captain William Pitt's band.



That must have been a happy welcome after the long trip across the plains during which they had suffered many hardships. John and his wife had walked every step of the way from St. Louis to the Salt Lake Valley, with the exception of three days that Phebe rode in the wagon following the birth of their child Lehi. They must have been so eager to get to Zion, despite her pregnancy. Phebe showed such faith and endurance despite her delicate upbringing.

When the company reached Salt Lake City, each couple took one of the teams of oxen and divided the wagon between them, cutting it in two parts. John and Phebe camped out in the half wagon until they secured a one room cabin with a dirt roof, located just west of where the West Side High School now stands. Their cabin had a dirt floor, and when it rained, Phebe had to hold an umbrella over herself and the baby to keep them dry. They lived here the first



Tingey Family Photo

winter, having just bread, molasses, and squash to eat. In the spring they moved to the old Fielding home. Family tradition has it that it was through the kindness of Mary Fielding Smith, widow of the Prophet Hyrum Smith, that the John Tingey's lived there until after the fourth child, Phebe Stafford, was born in 1854.

In November 1854, John purchased forty square rods ( $\frac{1}{4}$  acre) of land for the sum of \$110.00. Here John built a one room house

with a dirt roof and no floor except for a few boards. This was the nucleus of the two story home John eventually built a room at a time, in which he lived until his death at 82 years of age. Their fifth child, Joseph Stafford, was born here July 1857. Phebe white-washed one corner of the room so she could have a clean place to put the bed in preparation for this event.

This son, Joseph, found his life's work in the Deseret News Printing establishment. He printed the first issues of the "Children's Friend" after hours, for the Primary Association.

About this time, Johnston's Army was a real threat to the settlers and John moved his family south, piled straw about his little home, and left as a member of the Utah State Militia. But John turned this to his advantage by making boots for the army leaders during their winter encampment and with the money earned, he bought additional land for \$75.00. Tradition says he gave a pig in payment, but the old signed receipt says "seventy-five DOLLARS."

In one corner of his one-room home, John built a cobbler's bench



Cobbler's Bench

at which to work. For many years the only pay he received for his work was produce of different kinds and he always took the best part of whatever he received to the Tithing Office as tithing. All his life he was a strict tithe-payer. Later he made boots for the officers at Fort Douglas for which he received cash.

The sixth child, Charles Stafford, was born October 25, 1859. He grew up to be a handsome man who became Secretary of State and was instrumental in building the present Utah State Capitol. His picture, an oil painting, hangs there now.

The seventh child, Franklin Stafford, was born May 29, 1862. He started work in the hardware department of ZCMI, at 16 years of age, and he gave his mother all his earnings to use as she needed



until it was time for him to plan marriage. Next to the Church, his whole loyalty was to the store until his resignation at age 67.

During these years John and Phebe had built up their place. They planted fruit trees and had a beautiful garden with double plank walks to the garden, the big barn, and the cellar. They always kept a cow. Every foot of the place was neatly planted and there were big well-built swings for the children.

They were always active in the ward. John served as a bishop for 16 years and also as a patriarch. Phebe died in Salt Lake City on October 23, 1890. The cause of death was apoplexy (a stroke), although she had been in ill health for about six years. “[She] may be properly classed among the pioneer ladies of Utah, having come to this Territory in 1852--five years after the arrival of the advance guard. She was an estimable lady, thoroughly domestic in her inclinations and habits, and faithful to her religious convictions, in which she never wavered. Besides her husband, she leaves five grown children and nine grandchildren to cherish her memory.”

A granddaughter, Florence Tingey Larsen, described the old Tingey home and some of her memories of her grandparents. *“It had stood many years and was still sturdy, but the three heavy stone entrance steps down to the front door were hollowed out from the long use. The roof was thatched. The neat well-planted, well kept grounds, the lawns and flowers, sturdy swings with their red painted seats, the huge barn loft with its sweet-smelling hay! It all spelled thrift and frugality and honesty. And the Shoemaker Shop! With a large wooden chest against the north wall which held tools in the tray and when grandpa lifted the tray there were bright red apples shiny and firm ready for grandchildren and visitors alike. I can just see him punching holes in the leather and passing two needles through, then jerking the black heavily waxed thread taut. He was never too busy to have us children hang around and the shop always had visitors there. One bachelor neighbor took unexpectedly ill there and grandfather cared for him till he was better and then gently walked him home. He was always a very kind, quiet man, thoughtful and considerate of all and especially fond of children. My little sister Ada was always on his knee it seemed, and he loved her dearly. She died 2 ½ months after he did when she was 2 years old.*



*“The last two years Grandpa became forgetful. He would dress all up in his black broadcloth suit and stiff white shirt and go up to the Tabernacle and sit for a couple of hours any day in the week and come home and say the meeting was wonderful. He took to carrying home the tin cups that used to be at the drinking places on the Tabernacle grounds. Mother would wash them and Dad would take them back. But he never forgot to pray. He offered beautiful prayers right up to the last. The Deseret News said this of him, “Bishop Tingey was a man of strong character, although quiet and unassuming in his nature. He was of a kindly disposition and had many friends but no enemies. Secretly he sought out the wayward and pointed them to a better life, and in this he was signally successful especially among the boys and girls. He will be sorely missed by a wide circle of friends and acquaintances.”*

Notes:

This account was derived from various entries in “Memories” in Family Search.





## *Elswood Line*



## Chapter 9

### Rosanna Cousins

by David A. Larsen

*Let us sacrifice our today so that our children can have a better tomorrow.*

A. P. J. Abdul Kalam

Rosana Cousins<sup>1</sup> was born 20 January 1848 at Chard, Somerset, England to Robert Cousins and Mary Ann Glyde Stevens. Her mother had converted to the Church of Jesus Christ of Latter-day Saints about a year after Rosana was born along with other members of her family. Rosanna's maternal grandfather, Stephen Stevens, had also joined the Church and immigrated to Council Bluff, Iowa sometime after his baptism in May 1849. There he died before fulfilling his desire of crossing the plains.

Rosanna married Azariah Francis Walden Elswood 17 June 1873, and they had seven children. Rosanna accepted the gospel and was baptized at age 44 on May 11, 1892 with three of her four eligible children. Her oldest, Alfred, wasn't baptized until three years later. Rosanna's daughter, Mary Ann Patience (who was 11 at the time of her baptism on 11 May 1892), records the following:

*"Rosanna was married to Azariah and lived in Chard, Somerset, England. Their home was always open to Missionary Elders. It was a time when the missionaries were not wanted in England and so were driven out.*

---

<sup>1</sup> Born January 20, 1848 in Chard, Somerset, England. Died December 9, 1925 in SLC, Utah.





*One day, two Elders, (1896) George Godfrey and Seymour Young came up to the house and Mary was playing by the house. The Elders asked Mary if they might see her Mother, and Mary said, "Yes, Sir, right away!"*

*Her Mother was a way off from the house with a man killing and dressing a pig. Mary ran quickly to her Mother and told her there were two men to see her and that it was very important. Mother asked what they looked like and all Mary could say is that they were just "plain" men. So Mother told the man she had to leave right now and went to meet the visitors.*

*When she found it was the Missionaries once again, her heart was very happy. They talked for a while and then went into the house. As they were introduced to Azariah, he had a 5 pound gold piece in his hand and when he shook hands, he placed this in the Missionaries hand and told them they were indeed an answer to Mother Rosanna's prayers as she prayed always for the return of the Missionaries to that area once more...*



*Well, Mother, more than ever, had the desire to come to America and she said she would sell all she had to be able to send her boy, Sidney, first as a sacrifice, and the means would thereby be opened for others to follow. And so she began to sell her things. Sidney sailed to America in about 1897. He came to America and earned the money to send for his family. Mother came in 1898, sailing from Liverpool along with daughter, Mary, and son, Johnny. They all worked hard and sent for Azariah and the three other children.*

*Azariah's family belonged to the Wesleyian's religion and he was not able to leave his family, and so he never came to America. Gladys Denos recalled being told by her father that Azariah was afraid of the water and he had said that he may come to America when they built a bridge across the Ocean. He died in 1920...*

*The way was not easy and little did she suspect she would never reunite with her husband and father of her children, but came onward, unwavering, with Faith in God and a testimony of truth. Indeed her reward shall await her."*

Rosanna died 9 December 1925 and is buried in the Salt Lake City cemetery.



Notes:

<https://archive.org/details/MormonConversionRosannaCousinsElswood>



## Chapter 11

### Jens Christian Bolander and Anna Patrina Marie Jensen

Transcribed by Sophia Larsen with some editing

*Do what you can, with what you have, where you are.*

-- Theodore Roosevelt

Jens Christian Bolander<sup>1</sup> wrote the following about his life. The original spelling has been preserved, but some words were separated to improve clarity and paragraphs were inserted:

*"I was Born on the 8 day of may 1858, at Aasted Danmark, Father had Emigrated to that contry some years privious to that time from Sweden where he was born at a place called Smaaland in Jyngsjoping Len, My mother had also come to that Land some Three Years before my birth and there met my Father and shortly efter they were Married, my Mother was also born in Sweden at the place of Smaaland Jyngsjoping Len. Mother was born on the 6 day of January 1825 and Father was born on the 1st of November 1818.*

*As we were very poor my bringing up was not without many hard strugels and at times had to exest upon whet ever we could get to live on. As we had no home of our owen we were moowing from one place to another, always living in the most simple plases there could be found, just so we could have a shelter, When I was about 3 ½ year of age, Father bought a Land on which he build our first home consisting of*

1 Born May 8, 1858 in Aasted, Denmark. He died March 19, 1942 in Los Angeles, California. Anna was born February 19, 1855 in Hørmested, Horns, Denmark. Died March 22, 1919 in Shelley, Idaho.







Luigi Chialiva - Young Boy Tending Geese.

*only one little room and a place to cook in. When I was 8 years of age I started to go to school, it was a little Contry School where we were all in one room.*

*At the age of 10 years I got a job herding Gees, I tel you it was a lively job and at times the Gees got the best of me as they could Fly and I could not, so it was rather hard for me to keep up with them. At the age of 11 I got a job herding Caws {cows}, I had that job for 4 years, from about the 15 of April to the 1st of November each year, the winter Month's I would go to School, At the age of 14 I was released from School, and received my Confirmation as it was called, I now was to russel for my self both Winter and Summer, out away from home among strangers all the time,*

*Mother was member of the Luteran Church, and as such I was also a Luteran, but from the time I recieved my Confirmation I was*

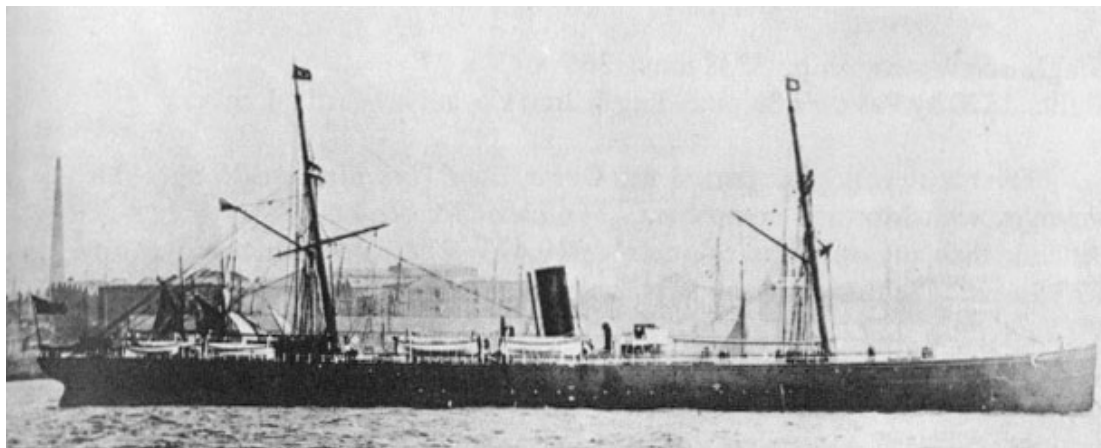


*never inside a Church door as the Docteren Thought {taught} in the church did not apael to me.*

*At the age of about 20 1/2 year, I got Married to a 'Daughter of Jens Christian Christesen and Juliane Christesen. her Name was Anne Petrine Marie, she was born in Hermedsted Danmark on the 19 of February 1855. In the year 1882 on the 13 day of August we became Members of the L.D.S. Church and as such became an outcast of our folks and friends.*

*In the year 1889 on the 6 day of August, I together with 5 of my Children bid farwell to the Land of my Birth and started on our Journey for America. leaving my Wife and 2 Children behind me with the expectation of sending for them later. We left our home in the City of Aalborg on a stemer which took us to Kopenhagen and efter about one day stop over there for to get things in order so we could go on our journey unmolested {unmolested}.*

*another, stemer took us from Kopenhagen to Hul England there we came inland efter been there overnight on our ship and got on the Train which took us from Hul to Liverpool, here we was for 5 days, then got*



Steamship Wyoming - Over a twenty-year period the Guion liner Wyoming made over thirty-eight voyages with Mormon companies. She carried more Latter-day Saints across the Atlantic than any other vessel-a total of 10,473.

*on the Ship Yoming {Wyoming} a big Steemer and efter 11 days on the Atlantick we came to New York here we had to have our baggets ex-  
mend and then was taken from the steemer Yoming to anothe steemer  
which took us to Norfolk, here we had the first privileg of seting our  
feet on the American soil, walking, from the Harbor where we landed  
to the station where we got on the train which took us to Denver, where*

*we had to change Train's and this Train took us to Utah, land arrived at Provo on the night between the first and the Second of September, there I had to part with my oldest Daughter Christine as she was to go to Logan to a Family there who had helped us with 50 dollars for our Emigration, the rest of us staid at provo over night sleeping on the floor in the St Station, in the morning when we got up and out-side I saw the greatest sight Of my life, veing {viewing} the high Mountans right by the City, it was grand in deed.*

*At about 10 in the fornoon we boarded another train which took us to Nephi here again I had to bid farvel to another one of my little Daughters Minnie who was to go still further with a Missionery who had also helpt me with a little money to Emigreat for, Minnie was only 8 years of age, Christine was not yet 10 years of age as her birth-day would not come before the 8 of December.*

*At Nephi a Sister of mine who lived at Ephraim Sanpete County, together with her Husband was there for me, and we traveld by team about 35 mils and landed at Ephraim at about 1 in the morning, I had now 3 of my Children with me the oldest one about 6 ½ year old and the youngest 3 years of age, I staid at Ephrim for about E (3) weeks working on the Trasing-Machine for which I was paid in wheet, while there I had the great plasure of recieving \$130. by the help of a good Brother by the Name of Jensen as a lone to send to my wife to emigrate for, and this money was sent at once*

*I was now Oing (owing) about \$300. for my Emigresion for my self and Family and it was for me to see and get a job of some kind where I could get Money so to pay this back as soon as possible, and as I heard that I could get work at Salt Lake City, where I could get Money for the work so I thought there was where I would have to go.*

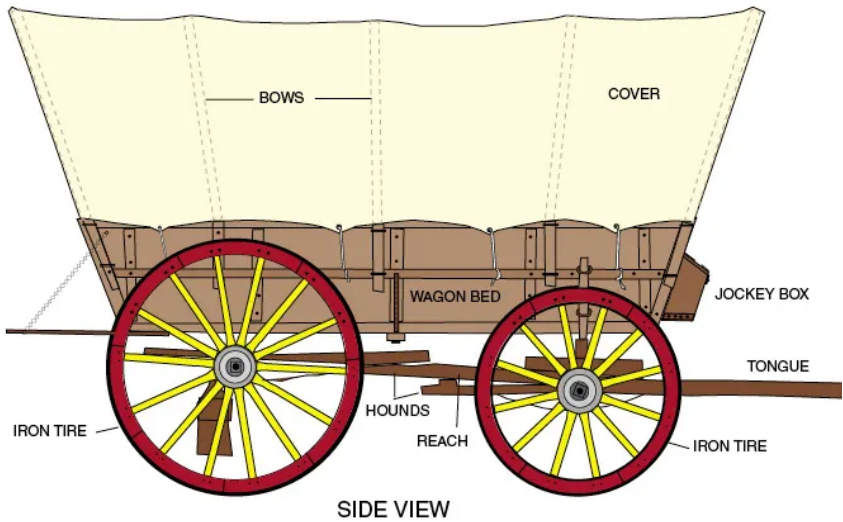
*A man who lived at Ephraim named Hansen was going to Salt Lake with Two teams and I got the chance to go with him leving my Children with my Sister, I was lucky i in geting work at once and workt there for about 6 week's, I then went on the {illegible} Railroad where I staid until Cristmas and then came back to Salt Lake again. the rest of the winter did not go very good,*

*In the spring I got me a Tent and started to make adonis and done fairly well on the 21st of May I had the plasure to again meet my Wife and Children that I had left in Denmark some 9 month's before, but in sted of her and Two Children She had Three as one was born some Three Month's efter I left there. We now had 8 children. the time went*



*on and we done fine, the Daughter which went to Logan we had got back but the one who went with the Missionary we had not yet got back, a week after my Wife came I went exeter the Three Children that I had left with mi Sister, we now had them all exept Minnie that had went with the Missione she was out in Glendale Kane County a long*

## PARTS OF A PRAIRIE SCHOONER



*way's from where we were.*

*In 1891 about the first of November we started out on the joenyfor {journey for} Glendale with a little team that I had got me, not been used to travel I did not know what was required on a trip like that as there was some 350 miles to go over mountans through Canions and desserts, one day we got on a rong road there had been a cloudbur the road was wased away and going through this wass I brook the roach of my wagon there was planty of Sed-ers close by but I had no ax to cut them down with, so I had to use my pocket-knife and as such I set to work to cut a Seder tree down with my knife it was a slow job but I got it efter a long tedious job, in about two days we were*



*on our way again and as we were going along we met a man on Horseback he told us that we were on a wrong road but as we did not dare go back over that wasout again, we tried to make it with out and as such we went along ah old trale got to an old dugway and over it we came down into the valley in which Glendale was located and found the place where our little Daughter was, efter stoping there over night we went some 6 miles further down the valley to a place called Mountcar to wi-set with some people that we know and while there we were induced to buy a Hous and lot and stay there, as we were told it was a good place for a poor man to make a start.*

*Next spring efter I went back to Draper where we had stored our tgings and came back about the middle of May, on the 13 day of April that spring we had our Family increesed by a little Daughter that was born on that date, on the latter part of may and first part of June we had one of perhaps our greatest tryils come over us, as we lived for 12 days without any foodstuf at all we lived on green Alfalfa and a weed*



*known by the name of Pige-wede, all we had was salt. in the year of 1892 we left this plase as I could not make a liveing there and came back to Monroe Cevier County there we rented a farm and was there on year*

*we then came back to Redmond Cevier County was there on year this was in the time known as the Grover Cleveland times a time that will never be forgotten.*

*We then left there in the Month of September 1894 and located at Spanishfork Utah County, was there for about two years, and then mooved into salt lake city, lived in the First Ward, in 1898, we went out to Sandy where I bouth a 10 Acre of land later on increased it to 20 Acres and then to 40 Acres, while there in the year 1900, our Family was again increest by a little Girl which was born on the 17 day of July,*

*In teh spring of 1901 we mooved to Deseret, located on a School-Sextion about T {unknown} Mils {miles} west of Hinkly. That same Summer in the Month of September we left there And came to Idaho, landed at Shelley on the 28 of October, rented a farm South-West, of Bute, was there for Two Years, in the winter of 1904 and 1903 I was laboring as a Missionery, at Grovela Riverside Morland McDonilville and Porterville,*

*In the spring of 1905 I bought some land at Porterville and we mooved on it that Spring, in the year of 1907 and 1908 I went on another Mission at Woodville and New-Sweden, in the Spring of 1909 we left the Farm at Porterville, and came to Shelley, working at what I could get, in the winter of 1912. on the 14 day of January I left for Europe on {Europe on} a Mission, left Salt Lake City On the 17th, on the Train for St, John Canada, stoping over at Omaha and Chicago and Bufalo Montriall and for Harbor of Halifax for about 7 hours, left there in the evning that same night a very hard storm came up and lasted for many days, the Captein sad it was the worst storm he had ever had for the 12 years he had Sailed that routh, the trip acrosed the atlantic was recond at 8 days in the most but it took us 13 days, 4 of the 7 Boilers got out of comision and the wirles-tillephone got out of comision so we could nether recieve nor send word anywhers,*

*when we got to Liverpool they thought we were lost so they said after a day or two in Liverpool I together with 12 others took the train for Grimsby. and there we got on the Steemer for Exberg Danmark, and from there on train to Kopenhagen, Crossing the Store-belt and Lille-Belt on Fairis Arived at Kopenhagen on the 11 day of February, efter Two days stop-over there I was sent to the City of Aalborg the head-Quarters of the Aalborgs Comference, I then was apointed to labor in the Frederikeshavn's Brance, to preside over the brance, I was there for 10 ½ Month's, was then Apointed to Preside over the Comference which position I held for 5 Month's, I was then released from that Conference*

*and Apointed to go to Norvey to preside over the Thronhjen Conference, I was there for 10 Month's, when I was released to go home,*

*on my way Home I went through Danmark visiting Friends and reletivs, leving Danmark at esberg, going from there by Steeme{r} to Grimsby England and then by Train from Grimsby, to Liverpool, where we was for about 4 days, while there visiting everything of any interest, I also went throu the Slumsof Liverpool, which was indeed an Eye opponer as the condition that existe{d} in those places, the Jorney over the Atlantick was fine altho many was called upon to feed the fisisand {fishes and} was very sick, we landed at Montriall and there borted th the Train for home in CHicago we had a stopover for some 4 or 5 hours, and then from there to Salt Lake City After about Two days I left on the Train for Shelley my home arived there on the 4th of May, Laking {lacking} 10 days in 28 Month's from the time I left there, When I arived home we were brock {broke} and had to start anew, in the Month of September, that same Summer Namly the Year of 1914, I started a Shoe Repairing Shop, and was doing fine Build me a home, and prospered for some time, then on the 22 day of March 1919 My Wife died, and things comenced going to peeces for me*

*A year later I comenced geting on again but was unsuccessful in where I invest my money, the last I had was spent in or on a Mine, so in 1922, I lost all I had I then went to California was there for about 15 Month's, came back to Shelley for about Two Month's, went to Salt Lake City, was there for about Two Month's came to Ogden was there for a little bether then Three Years, went to Huntsvill Utah, was there for a little better then Two years, spent one Summer at Logan, Came to Shelley in the Fall of 1930 and am still here."*

One story Jens doesn't highlight in his account is that of his and Anna's baptism. Before Jens and Anna were baptized into the Church, they were attending church meetings regularly. One Sunday, Jens and his brother went to a meeting, while Anna stayed home with their kids who were very tired. When they arrived at the meeting, a member of the church came up to Jens and said, "*What is the matter with you, Bolander? You have not got baptized yet. I thought you were going to be baptized as soon as you came down here and now it is in the middle of August and you are not baptized yet. What is the matter, is there something you can't understand, or is your wife against it?*"

Jens responded, *“Well, there is lots that I don’t understand but I understand the Gospel is true and my wife is not against it, we are united. But there is an evil power that is in our way.”*

The member responded to this by offering for them to get baptized that very night with three others who were already being baptized. After the meeting was over, Jens told his wife about the member’s offer.

*“Well,’ said she, ‘I have been thinking about the same thing. Instead of putting the children to bed as I was going to do I have kept them up so they would be plenty sleepy so we could go and be baptized.”*

Jens and Anna got baptized that same evening, the 13th of August.

Notes:

1. <https://archive.org/details/ALittleOfTheLifeHistoryOfJ.C.Bolander>
2. <https://archive.org/details/JamesJensChristianBolander>





## Chapter 10

### Alfred Ernest Francis Elswood and Josephine Katherine Bolander

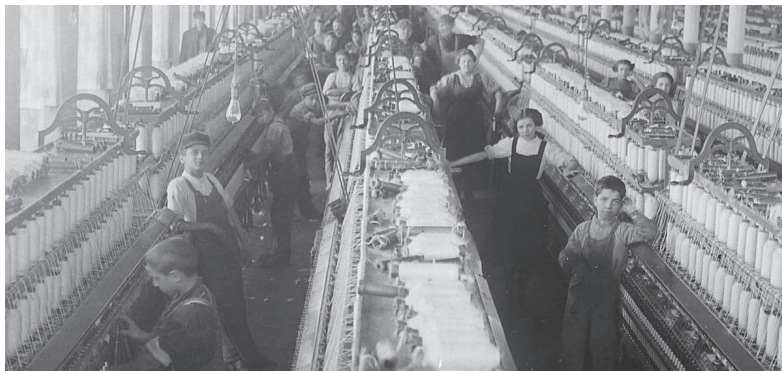
by John B. Larsen

*Hard work spotlights the character of people: some turn up their sleeves, some turn up their noses, and some don't turn up at all.*

Sam Ewing

The following is a brief account written by Barbara, Alfred's daughter.

**A**lfred Ernest Francis Elswood<sup>1</sup> was born on April 3, 1874 in Chard, Somersetshire, England. He attended school until 13 years old (for half days.) The other half day, he worked in a lace factory as a machine boy, filling bobbins, etc.



After 1867 no factory or workshop could employ any child under the age of 8, and employees aged between 8 and 13 were to receive at least 10 hours of education per week.

<sup>1</sup> Born April 3, 1874 in Chard, Somersetshire, England. Died April 24, 1951 in Idaho Falls, Bonneville, Idaho.



Queen Victoria

*When he was 13 years old, he started going to a trade school to learn the painter's profession. He was paid approximately 24 cents a week. He was at trade school for 5 years during which time he was a member of Prince Albert's Light Infantry. At one time they were having a parade before Queen Victoria. He was riding a horse when the command was given to "alt." As Dad said, "The 'orse 'alted, but I didn't and I fell off and broke my harm." (He always took the h's off where they should be and put them on where they shouldn't be.)*

*After 5 years at trade school, Dad left and went to Bristol where he could get higher wages working in a shipyard, but his boss which he had at trade school came after him to come back because he liked him and wanted him to work for him.*



Bristol Shipyard, 1880

*Dad's father was a carpenter and wheelwright.*

*He belonged to the Church of England and his mother belonged to the Mormon Church.*

*When Dad was about 20 years old, his mother came to America so she could be where the church was--his father wouldn't come because he didn't believe in the church. Grandma Elswood [Rosanna Cousins] brought John, Polly and Sid with her. A year later Dad came over and then sent for his brother, Ed. Dad worked in the mines in Bingham (painting) to earn the money to send for Ed. His mother would go out to work doing anything there was to support her and the smaller children. Twice Dad had enough money to send for his father but he wouldn't come.*

*About a year after getting here, Dad met Mother [Josephine Katherine Bolander] and Aunt Minnie at Liberty Park in Salt Lake City. Mother was about 14 then. Dad was working in Salt Lake then--he helped paint inside and outside of the Walker Bank Bldg. When Dad was 27 and Mother 18, they were married in Salt Lake by Bishop West of the*

*9th Ward. They lived in Salt Lake for 2 years then moved to Shelley in August 1902.*

They lived in Shelley, Idaho all but four of the years they were together, from 1902 to 1951. After Alfred's death, Josephine sold the house in Shelley and moved to Idaho Falls where she lived for another 18 years before she died.<sup>2</sup>

*Dad was never active in church, but he was a good, honest, hard-working man. I [Barbara] remember him as enjoying flowers and birds. He always had beautiful flowers--people used to come to see them. He could also "charm" warts away--I remember people coming to have him look at their warts and unbelievably, they would go away.*



Ernie and Josie Elswood and their children: Naomi, Alfred, Josephine, Ernest, Alice; Merrill, Ernest, Barbara (Stephen A. Larsen's mother)

Josephine<sup>3</sup> Katherine Bolander, known as "Josie", was born in Aalborg, Denmark in 1883. Her father, Jens, had joined the church one year earlier and wanted to bring his family to "Zion" due to the persecution they received as members of the church. When Josie was only six years old, she traveled with her father and three other siblings to Salt Lake City. They could not afford to bring the whole family at once, so had to leave mother and three children behind.

<sup>2</sup> This paragraph was not in the original text by Barbara.

<sup>3</sup> Born January 14, 1883 in Aalborg, Vor Frue, Denmark. Died May 12, 1969 in Idaho Falls, Idaho.

When they arrived in Utah, Jens had to learn English and find work to pay for the rest of the family to immigrate. He was uncertain what to do with the four children, but two returning missionaries offered to watch the older two children for him. The first phrase he learned in English was, "Do you have any work for me?" He was able to find work and send for the rest of his family a year later.

As he gathered his family again, he was surprised to find that one of the caregivers did not want to give his daughter Minnie back.



The family had eight sons and liked having her as a daughter. Jens bought a covered wagon and took the rest of his family to Southern Utah to track her down. They found her and were happily reunited.

Josie lived in Salt Lake City until 1901 when she met and married Alfred Earnest Elswood ("Earn"). The following year they moved to Shelley where they lived most of their married life. They had seven children. Their sixth child, Barbara, is our grandmother.

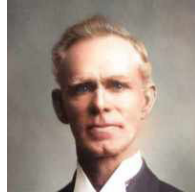
Josie was a woman of many talents. She enjoyed serving as a drama director in Mutual, the church's youth program. She also loved music and sang often with her husband. This was consistent with her own parents who were also fond of singing. Josie kept a beautiful home, often accentuated by fresh flowers grown by Earn in their garden.

One of Josie's most noted talents was as a seamstress. She was frequently called on to sew temple dresses and burial clothing for the people in their community. She co-owned a dress shop and offered sewing lessons.

Notes: This account was compiled from various entries in "Memories" in FamilySearch

## *Richards Line*





## Chapter 12

### Emanuel Holman Richards and Mary Catherine Pope

(Reformatted and edited by Benjamin Larsen. Author unknown)

*He sought gold in the earth. I found it in my family tree.*  
Stephen R. Larsen

**W**e must first go back to old England in the middle of the 19th century where we find very difficult times for most people. England was owned entirely by large landowners and the common person couldn't own anything. All mines, businesses and manufacturing establishments were in this monopoly situation. Working men and women were paid a low wage with never a chance of saving or getting ahead. All ambitious and intelligent citizens were looking to emigrate to the new world and talking about it at their work.

This history begins with Emanuel Richards' father, Charles, working in a mine near Camborne England to support his large family. Emanuel<sup>1</sup> was the eldest child (living), and at 9 years of age, with only six months schooling--all he ever got--went to work with his father



King Edward tin and copper mine, Camborne, Cornwall, 1904 from National Archives

<sup>1</sup> Born December 16, 1851 in Camborne, Cornwall, England. Died July 10, 1922 in West Jordan, Utah.



in the mines. At this time there were five children in the family: Emanuel, Elizabeth Jane, John Pendray, Maria and Amelia. Emanuel had learned to read and do arithmetic in school, so from this time on, he educated himself. He took books to the mine and read them when he found time, with the encouragement of his father. Other men, seeing his eagerness for education, brought books for him to read. He loved to read anything that was available, including shorthand and music. During the next 11 years, he worked at the mine and learned everything that he could concerning ore, mining, and milling of the same.

Emanuel was a very religious person and belonged to the United Methodist Denomination, where he was held in high regard. Many times he was urged by the people to become a minister, but there seemed to be something lacking in that faith, so he declined the honor of their leadership. He was well versed on the Bible, which was precious among his accumulated books.



Finally, in the year 1872, Emanuel and his brother John pooled their money and paid the passage for Emanuel first, being the oldest, to seek a new beginning in America. By this time, six more children had been added to the family — Charles Jr., Arthur Henry, William Samson, Catherine Annie, and Frederick Augustus, making eleven total, and quite a responsibility for Emanuel's parents.

I will mention one very important piece of information prior to his emigration. He became acquainted with a lovely girl by the name of Mary Catherine Pope<sup>2</sup>--here is her story:

Mary Catherine, daughter of John and Ann Dunstone Pope, was born May 14, 1852 in the little town of Redruth, Cornwall, England. She was one of a family of ten children. Her father died at an early age and as money was scarce, the older members sought employment away from home. Mary C. obtained work with a wealthy family named Vivian, acting as governess to three small children, two girls and a boy.

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<sup>2</sup> Born May 14, 1852 in Illogan, Cornwall, England. Died July 23, 1929 in Salt Lake City, Utah.



Her people were religious and belonged to the Church of England. She was a member of the “Band of Hope”, a group of boys and girls who pledged not to use tobacco, liquor, or use bad language. While working for Mr. Vivian, she accompanied him to church one evening. After services were over, he was unable to return home at once so he said, “Mary, I’m going to put you in the hands of this young gentleman to see that you get home safely.”

“I don’t know him and have never seen him before, how do I know he will see me safely home?” “Don’t fear,” said Mr Vivian. “I know him and you will be perfectly safe.”

Emanuel H. Richards accompanied her home. They kept company for a year. When Emanuel decided to go to America to better his circumstances, he asked Mary to go with him, but she stoutly refused, saying she wouldn’t go to America for the best man on earth. He departed alone, arriving in Utah in 1872.

After corresponding with his sweetheart for three years and saving money for the third time, (the first money went to pay back a stranger who loaned him money in New York, and the second to send to his brother John for his passage to America), he sent money to Mary Catherine and she arrived at the railroad station in Ogden,

Utah, July 18, 1875.

Emanuel was waiting for her at the depot with a Methodist Minister named Carver, where they found a small room and were

married that same day. The following day, they departed for Ophir, Tooele County Utah, for their first home together. The miners had arranged a bang up reception for them, setting off a charge of gunpowder. What a welcome for Mary in her new land.



The railroad is what put Ogden on the map. Union Station remains an Ogden landmark.

Emanuel was again engaged in mining pursuits, which he had learned from his youth. Mary C. spent some of her time helping with the cooking in the boarding house to help while away the time and to keep her from getting homesick for England. Both of them had left their native land, all kindred, friends, and neighbors, to cast their lot in a new country, with a new people whose customs and mode of living was such a contrast to their former way of life.



Emanuel Richards was a dignified, aristocratic-looking man. He was six feet tall and ram-rod straight with a rather slender build. His hair was dark brown. For many years he wore a mustache and goatee but when that style became

unfashionable, he was clean shaven and looked much younger. He had a firm chin with a cleft in it, clear skin and blue gray eyes.

Mary Catherine was short, about five feet tall, and because of that shortness, gave the impression of being pleasantly plump although she did not carry a great deal of excess weight on her body. She had the envied English complexion, fair, soft and clear, with medium brown hair and hazel eyes. As a girl her nose had been broken and not having proper treatment at the time, it had a small hump on it which made it seem rather large. She had pretty plump hands.



Both of them were well and smartly dressed and well received by everyone. They were congenial but there was an air of reserve about both of them— an English characteristic..

Emanuel left his job as foreman at Ophir after another couple years and spent the next six years as supervisor of “The Old Telegraph Mines” in Bingham Canyon. Along with this, he was chief assayer for the Bingham Mines as well as those of the Alta and Tintic districts. With this leadership, he gave many jobs to the earlier settlers of Utah, and had many men working under his supervision.



Bingham Canyon in 1914.

One night while he was at Bingham, he had a dream about an explosion in the mine and he was killed. The next morning, the impression was so strong that he walked down to see his family instead of going to work. He told his wife about the dream and told her that he was impressed not to go back to work that day. When he went back the following day, someone said, “You should have been killed yesterday. The young man sent in your place was killed by an explosion. It is better, however, for a young single man to die, than a man with a large family such as yourself.”

Emmanuel was then transferred to West Jordan to manage the new crushing mill just West of the Jordan River. Soon after arriving there in his new home, he met people who were members of The Church of Jesus Christ of Latter-Day Saints, heard the gospel, and read their books. With his previous knowledge of the Bible and his acute mind, he soon knew more about the gospel than the people who were teaching him. He bought the church publications and read them constantly, converting himself mostly and gaining a strong testimony. He was baptized on the 3rd of January 1879. Mary followed him into baptism four months later, on the 8th of May.

Emanuel Richards advanced in the church to the office of an Elder on May 4, 1879, just four months after his baptism. He was ordained a Seventy on January 13, 1884 by William Taylor and

ordained a High Priest on January 21, 1900 when he was set apart as High Councilor in the new Jordan Stake.

From 1893 to 1899, he acted as Sunday School Superintendent, served one year as president of the Y. M. M. I. A. in the West Jordan Ward, and was ward clerk from 1903 to 1912. He was ward teacher for many years, worked extensively for his kindred dead in the Salt Lake Temple, did a lot of research work and filled many appointments as a home missionary. He had the power of healing and through his strong faith many people were healed.

Emanuel and Mary's family were still living in England at the time of their baptism into the Church in 1879. When their parents learned that they had joined the very unpopular Mormons, they refused to correspond with them any more. They heard very little from their homes in England after that except for the news of Emanuel's parents and part of the family moving to Australia. Emanuel's brother John moved on to California, with gold rush



fever and spent the rest of his life in that state having no offspring and never joining the Church.



When in West Jordan, the company wanted to transfer Emmanuel to Butte, Montana to take charge of a smelter but due to his wife's reluctance and the fact that he had joined the church, he thought it wise to remain in Utah.



He and Mary Catherine raised twelve children. He was a kind father, a loving husband, and a good provider for his large family. He died at his home in West Jordan on July 10, 1922 and was buried in the West Jordan Cemetery. His passing was a deep loss to his family, the ward, and the people he had so faithfully served. Mary Catherine Richards died July 23, 1929 after a faithful active life and buried alongside her husband in the West Jordan Cemetery.

Notes:

1. <https://archive.org/details/HistoryOfEmanuelHolmanRichardsAnd-MaryCatherinePopeRichards>
2. [https://www.familysearch.org/photos/artifacts/21776323?cid=mem\\_copy](https://www.familysearch.org/photos/artifacts/21776323?cid=mem_copy)
3. <https://archive.org/details/EmanuelHolmanRichardsSr>
4. <https://archive.org/details/MaryCatherinePopeRichards>



## Chapter 13

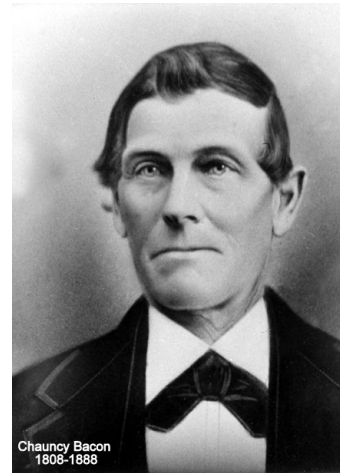
### Chauncy Bacon and Celestia Filinda Sisson

by Christine and Stephen R. Larsen

*What's in a name? That which we call a rose  
By any other name would smell as sweet;*

William Shakespeare

Chancey, Chauncy, or Chauncey? If you go by his headstone, he's "Chauncey." If you go by his wife Celestia's headstone, he's "Chancy". If you go by his obituary, he is Chauncy. No matter how you spell his name, Chauncey's life was one of faithfulness, hard work, and philoprogenitiveness (having lots of children). In fact, his obituary states he was the father of 17 children, 51 grandchildren, and 11 great grandchildren--79 total descendants at his death in 1888!



Chauncey<sup>1</sup> was born November 22, 1808 and raised in New York. Contemporaries born that same year were Jefferson Davis, President of the Confederate States and Andrew Johnson, 17th President of the United States. Little is known of his childhood other than he was the fifth of six children. His mother, Lucretia, passed away when he was 19. At age 22, he married Mary Glazier, who was only 13 years old.

<sup>1</sup> Born November 22, 1808 in Hamilton, New York. Died August 31, 1888 in Pleasant Grove Utah.



About a year after Chauncey's and Mary's marriage, they had their first child, Francis. Four years later a second son, Lawrence, was born, but would die two years later. Sadly, Mary would also die that same year at the age of 20.

Chauncy joined the church in New York at age 31 and was baptized in June of 1840. He moved to Illinois to be with fellow church members. Although Mary died in New York, both Chauncey and his father-in-law, Shepherd Glazier, ended up in La Harpe, Illinois (a two-hour bike ride east of Nauvoo) at the same time. Shepherd was also a convert to the church, which raises the question as to whether Mary also converted before dying.

While in Illinois, Chauncey met and married Celestia Filinda Sisson<sup>2</sup> on March 17, 1842. They moved to Salt Lake City ten years later. Four children, Edmund, Adelia Celestia, Harriet, and Laura Elizabeth were born to the couple during this time.

They remained in Salt Lake until 1859 when Chauncey was called at a conference to go on a mission to the Southern settlements of Battlecreek, Utah (now Pleasant Grove). Four more children joined the family in Battlecreek: Brigham, Heber C., Deseret E., and Don Carlos.

In 1881, the family took up residence in American Fork. Chauncey died on 31 August 1888 at the age of 81 years. His remains were laid to rest in the Pleasant Grove cemetery. He was an industrious and honest man and was a farmer by trade. [1]

Celestia Filinda Sisson was born February 9, 1823 in Livingston, New York. Her parents were Norman (or Marve) Sisson and Fidelia (or Linda) Cohn.

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<sup>2</sup> Born February 9, 1823 in Livingston, New York. Died December 3, 1893 in Georgetown, Idaho.





When Celestia was 18 years old, she married a widower, Chauncy Bacon, of Hamilton, Madison County, New York. He was a member of The Church of Jesus Christ of Latter-Day Saints. Chauncy's first wife was Mary Glazier, whom he married in 1831, but she died in 1838. One son, Francis Bacon, survived her. Celestia took young Francis into her heart and gave him a mother's love after she married Chauncy on March 17, 1841, in Illinois. (The family group sheet suggests that Celestia was not baptized a member of the Church until the 17th of October 1847.)

The Bacon's lived in La Harpe, Hancock County, Illinois near Nauvoo. One year after their marriage, Celestia gave birth to a daughter, Senica, on March 22, 1842. Tragically, Senica died just two months later on May 29th. Two years later, while still in La Harpe, Celestia gave birth to Mary Belinda on August 3. Then, on December 28, 1845, she had a little boy, Thomas Joseph.

When Thomas was not yet one, the Saints were driven out of Nauvoo, Illinois. The Bacons made temporary residence in Iowa with the Saints during this time. While in Iowa, the family welcomed another addition, James M, on September 8, 1847.

The Bacon family eventually returned to Illinois and were in Seneca, La Sal County, Illinois in 1849 where their 5th child, Louisa, was born on March 25.

Their sixth child, William Chauncey, was also born in Seneca on October 20, 1850.

The Bacon family was looking forward to the time when they could emigrate to Utah and join the Saints. In 1852 this dream was finally realized. They had the opportunity to cross the

plains with an independent company. Robert Ritchie was in charge of this small group. They made very good time and arrived in the Valley of the Great Salt Lake in July.



The trip was especially difficult for Celestia, however, because she was expecting her seventh child. In fact, she had barely completed the journey when little Edmund was born on the 28th of July, 1852, in Salt Lake City.

During their time in Salt Lake, Celestia gave birth to three more children: Adelia Celestia on October 10, 1854; Harriet on November 22, 1856; and Laura Elizabeth on March 22, 1859.

Celestia and Chauncey knew both the deepest joy and sorrow during their time in Salt Lake City. On March 14, 1856, the couple was sealed for time and all eternity in the endowment house. Tragedy struck the following October of 1857, however, when their beloved Louisa died at only 8 years of age.

The family remained in Salt Lake until the summer of 1859 when they moved to Pleasant Grove.

Chauncey decided to try his luck at farming in Pleasant Grove. This little community was about nine years old and growing nicely when they moved there. Pleasant Grove as well as the other Utah towns of Lehi and American Fork were first settled in August of 1850. The soil was good and the water quite plentiful so with plenty of hard work, Chauncey and his boys were able to raise some good crops. They soon had fruit trees and berry bushes going. When they started producing, the family had plenty of luscious fruit to eat fresh and to bottle and dry for their use. Celestia and the girls were busy during the summer taking care of their abundant fruit crop. She also supervised the raising of the vegetable garden. They had cows, pigs, and chickens which all helped out with their food supply.

In Pleasant Grove, Celestia continued bearing children. Her 11th child, Brigham, was born on March 22, 1861. Heber was born November 4, 1863. Deseret was born October 28, 1864, and Don Carlos was born July 12, 1866. Tragedy struck the family twice more when Heber died January 11 1864 and Deseret died August 6, 1866.

Celestia enjoyed living in Pleasant Grove. The people were friendly and kind, and it was a good place to rear her children. As the children grew to maturity, they found suitable companions.

The record shows that Celestia was left a widow at the age of 65 when her husband died on August 31, 1888, in American Fork.

We are not sure when she went to Georgetown, Idaho, to live with her children. We know that her daughter, Harriet, and her husband, Henry Huff, and her stepson, Francis Bacon, and his wife, Elizabeth, and perhaps other members of her family left Pleasant Grove in the early fall of 1875 to make their home in Georgetown.

Celestia's picture shows her to be a very nice- looking and intelligent woman. Her hair is dark, parted in the middle and brought in the back. She has expressive dark eyes. She was a very industrious person. She knew all the tricks of pioneer homemaking. Even in her later years when her children were all grown, she always found something to do to keep busy.

Celestia died at the age of 70 on December 3, 1893, in Georgetown, Idaho and was buried there. [2]

We learn something about the type of parents Chauncey and Celestia were from their son Francis. Francis was actually the son of Chauncey and his first wife, Mary. Francis was only six when his mother died and ten when his new mother, Celestia, came into his life. Of all of Chauncey's children, we perhaps learn the most from Francis, whose account of his family's devotion to the church and while crossing the plains demonstrates Chauncey and Celestia's faithful upbringing of their children:

Francis recounted the following to his son, Albert Bacon:

*He [Francis] grew up on a farm assisting his father [Chauncey] with the various kinds of farm work. He had very little chance to get to school in those days.*

*During the mobbing days when the Prophet Joseph and Hyrum Smith were killed, he said the family slept in the corn fields, being afraid of the mob upon that occasion.*

*On July 23, 1852, they came to Salt Lake with Robert Richey's Independent company. Francis walked most of the way barefooted and drove two yoke of oxen. The family lived there until 1859 when they moved to Pleasant Grove, Utah. There they took up the occupation of farming.*

*Francis Bacon related some of his experiences while crossing the plains. As a boy, he seemed to have quite a bit of faith in the Gospel. At one time his father lost the oxen. They had strayed away and could not be found. After hunting for two or three days, they thought they were stolen and did not know what to do. He said he went out looking for them and when out in the woods—it was quite a timber country—knelt down and asked the Lord to lead him to where the oxen were. To his great joy, he was successful in finding them. When he brought them to camp, they could hardly believe their eyes; they were all surely thankful.*

Notes:

Information taken from History of Bear Lake Pioneers. History filed and approved by a Great Great Granddaughter -- Na Dene Somerville.

Eastern Idaho Death Records Database



## Chapter 14

### Edmund Bacon

by Stephen R. Larsen

*To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*

Isaiah 61:3

*Edmund was not a convert ancestor, but his father and mother were, and she was expecting him as she crossed the plains. In fact, he was born the same month they arrived in Salt Lake City. I include his story because it illustrates our Heavenly Father's tender mercies. We may take for granted the multi-generational chains of Latter-Day Saints reaching back to our convert ancestors. It is miraculous the trials of faith that could have severed the generational Latter-Day Saint chain. We cannot overestimate the power of eternal covenants to bind eternal families. And when an individual falters, the arms of a loving Heavenly Father seem to reach out and gently gather the wanderer and subsequent generations back into the fold.*

Bullets whizzed past Edmund<sup>1</sup> on either side. The sounds of shots and yells were deafening. The smell of gunsmoke hung heavy on the night air. As Edmund faced the increasing reality that this may be his last night alive, it's likely he had a few questions about how he had gotten into this predicament. Don, his youngest brother, had warned him against drunkenness--that Ed would "wind up in some such business as this." Drinking could take his good nature and make him quarrelsome. [1] And while the church he had grown up in would not officially make The Word of Wisdom a commandment until 1921 [2], there was no mistaking the

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1 Born July 28, 1852 in Galena, Illinois. Died October 19, 1911 in Cokeville, Wyoming.



effect alcohol had on him. Time and again trouble would follow him and the bottle. [3]

But worse than his drunkenness, was he had shot Peter Anderson in the right leg at the Saloon. Cokeville lacked proper surgeons--so Peter would likely die from loss of blood. And it wasn't just Peter. He had shot at Bartender Bonner and missed just above his head. Of course, Bonner had it coming to him--he had slapped Edmund with an open hand the fall of 1910. And he had shot at Al B. Scruggs, the town marshal who had taken Ed to the "Stoner" and



The Stoner-Haggerty Hotel is the two-story building on the corner, left of center. The Wyman Hotel is the three story building to the right of center. The one-story white building to the right of the Wyman is the State Bank of Cokeville established in 1908.

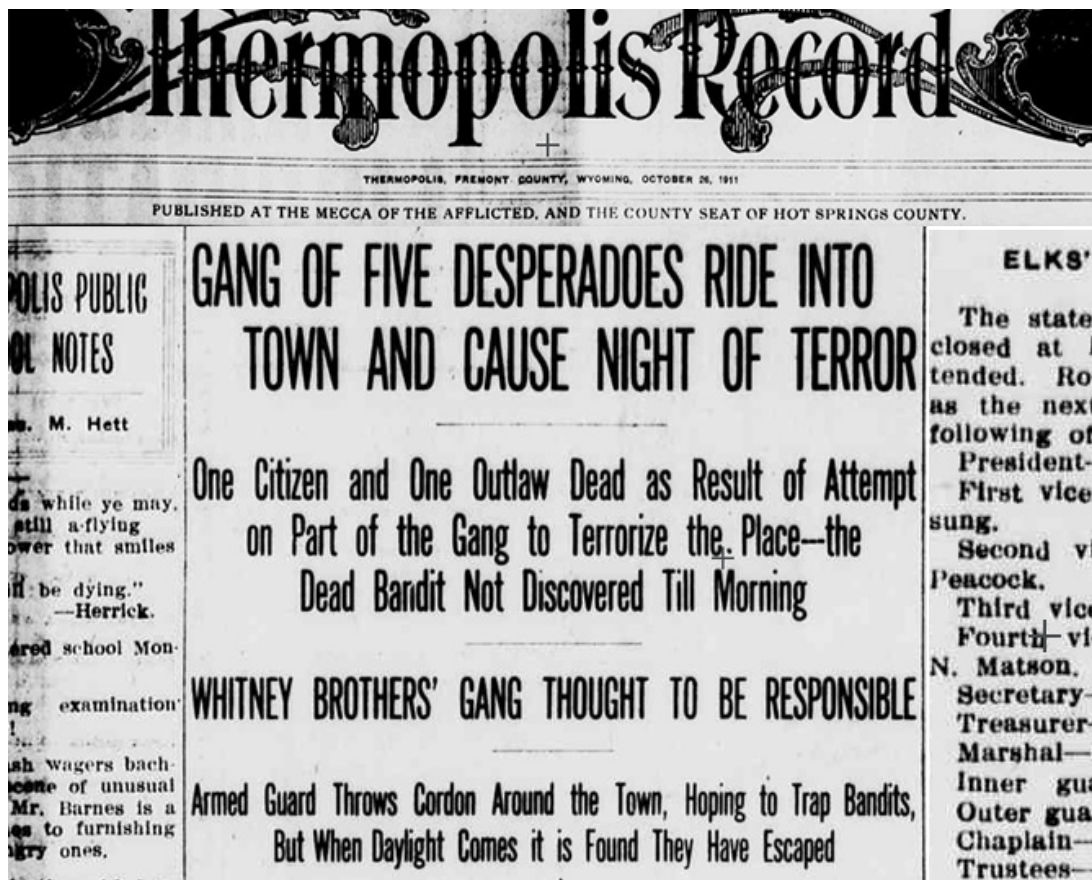
put him to bed when he had too much to drink. And then Scruggs had taken Edmund to jail when he had come back out on the street. It was there that Ed revealed the revenge in his heart, for he had vocalized to Scruggs, "There will come a time." [4]

Edmund wasn't trying to steal or rob a bank like the Whitney Brothers successfully did last month. [5] He was simply getting back.....back at Scruggs who had jailed him.....back at Bonner who had slapped him the year before [6]....back at.....back at life for taking his wife Mary Ann when she was only 29 years old and leaving him with four children age 8 and under. How was he expected to care and provide for them when he had to work? He simply could not carry baby Clara around with him as he herded sheep. She wasn't even two years old when Mary Ann passed away. Then his father would die



Old sewing machine





a year later. His mother and even his dear Delila of only 14 years of age would also die shortly thereafter.

Financial hardship was no foreigner to Edmund. When his daughter Clara eventually married, he sent her \$100. A portion of that Clara would use to buy a sewing machine. The remainder she put away. However, a month later she received a call from a doctor in Idaho that said Edmund was very sick and in the hospital. The doctor requested \$50 to help pay for his expenses--so Clara sent that portion of the money back to her father. [7]

Ed's thoughts turned back to his crisis. How was he going to get out of this alive? If he did get out of this alive, what would become of him? Would there be a bounty on his head? If captured, would he be hung? Ed wouldn't have much time left for thinking. As he held his rifle, he crouched to one knee. Without warning, a bullet struck the underside of his left arm and entered his side. [8]

Around 2 AM, Scruggs and his posse found Ed's body near the corner of the fence back of the Boomer and Collett saloon. Scrug-



gs likely breathed a sigh of relief. This could have been himself lying there cold on the ground. Scruggs recalled how one of Ed's earlier shots had hit Scruggs hat. Another passed through his coat tail. And still another cut his coat sleeve. [9]

Word of Edmunds death soon reached Ed's youngest brother Don. Don related the sad news to other family members including Clara, Edmund's last child. Clara was now an adult with two children of her own. Her second child J.C. was about nine months old at the time. (Clara's fifth child Archibald Wilson Richards would be born several years later, and is the father to Susan Richards Larsen.)

The news Don related was that Edmund "was in town with a bunch of rough sheep herders who had been drinking and causing a lot of disturbance. In the trouble that followed, my father was shot and killed by the sheriff." [10] It is unknown if Clara knew the extent of what really happened in the passing of her father.

Coordinating with the town of Cokeville, Don arranged to get Edmund's body to Salt Lake City and then to Clara's home. That took about five days. Clara recounts, "Two days later, a funeral was held in our home. Neighbors and friends came from all around and a very fine funeral was held. He was dressed very nicely, had a beautiful casket and was buried in the Murray City Cemetery by the side of my mother and sister with all the honor we could show him.....he died October 19, 1911 and was buried about one week later." [11]

## REDEMPTION

ED SHOT A MAN. WE'RE NOT SURE WHY.  
A FEW DAYS LATER, THAT MAN WOULD DIE.  
MOTIONLESS ED LAY WITHOUT A SOUND,  
HIS BODY SPRAWLED UPON THE GROUND.

GUNFIRE STILL SPLIT THE MIDNIGHT AIR  
MEN UNAWARE ED WAS NO LONGER THERE.  
A BULLET HAD PIERCED HIS ARM AND SIDE  
A BLOW HIS BODY WOULD NOT SURVIVE.

BRUISED AND BROKEN THROUGHOUT HIS LIFE,  
WHEN STILL QUITE YOUNG HE LOST HIS WIFE.  
HIS CHILDREN WERE GIVEN TO FRIENDS AND KIN  
AT EVERY TURN ED COULD NOT WIN.

HE TURNED TO DRINK TO EASE THE PAIN  
BUT TROUBLE AND HURT WAS HIS ONLY GAIN.  
SO WAS ALL TO END IN THIS NIGHT OF TERROR?  
COULD GOOD COME FROM HIS FATAL ERRORS?

HIS LIFE LIKE A FOREST FIRE BURNED TO THE GROUND.  
AMIDST THE CHAR NEW LIFE WOULD BE FOUND.  
WRITERS, A PATRIARCH, A DENTIST AND TEACHERS  
ACCOUNTANTS AND SCIENTISTS AND FARMERS AND  
"PREACHERS."

SO WHAT OF ED? WHAT HAVE YOU HEARD?  
CAN THE SHEEPHERDER BE RECLAIMED BY THE GOOD  
SHEPHERD?

CAN COKEVILLE BLOOD THAT WAS SPILT BY HE  
BE RECLAIMED BY BLOOD IN GETHSEMANE?

YES! YES! WE MUST PROCLAIM.  
OUR SAVIOR SAVES. THAT IS HIS AIM.

SO WHEN NIGHT IS DARK AND ALL IS LOST,  
A NEW DAY DAWNS, FOR HE PAID THE COST

--STEPHEN R. LARSEN

Notes:

1. "Testimony In Cokeville Shooting", The Wyoming Press, October 28, 1911, <https://tinyurl.com/edmundbacon1>
2. Moderation rather than abstinence was applied to virtually all of the "do nots" of the Word of Wisdom until the early 20th century. On the tightening up of Word of Wisdom observance, see Thomas G. Alexander, *Mormonism in Transition: A History of the Latter-day Saints, 1890–1930* (Urbana: University of Illinois Press, 1986), 258–71; Paul H. Peterson and Ronald W. Walker, "Brigham Young's Word of Wisdom Legacy," *BYU Studies*, vol. 42, nos. 3–4 (2003), 29–64.
3. "Testimony In Cokeville Shooting", The Wyoming Press, October 28, 1911
4. "Ibid."
5. "Cokeville Bank Robbed Last Monday," The Green River Star, September 15, 1911
6. "Testimony In Cokeville Shooting", The Wyoming Press, October 28, 1911, <https://tinyurl.com/edmundbacon1>
7. Clara Bacon's personal history. <https://www.familysearch.org/tree/person/memories/KWD7-DLX>
8. "Testimony In Cokeville Shooting", The Wyoming Press, October 28, 1911, <https://tinyurl.com/edmundbacon1>
9. "Ibid."
10. Taken from the personal history of Clara Bacon Richards
11. "Ibid."



Nauvoo, Illinois

## Chapter 15

### Hezekiah Sprague and Abigail Jeffers

Written by Susan Larsen and Beth Larsen

*The best journey takes you home.*

Unknown

Hezekiah<sup>1</sup> was born on 10 November 1774 at Buckland, Massachusetts. His parents were Ebenezer Sprague and Lois Cross. Hezekiah's father served in the Revolutionary War and following the war he returned to Buckland and farmed. He and Lois had four children; Sarah, Ebenezer, Hezekiah, and Basil.

About 1793 at the age of 19, Hezekiah married Abigail Jeffers<sup>2</sup>. She was born 18 July 1772 at Suffield, Hartford, Connecticut. After their marriage they settled in Oxford, Chenaugo, New York where their first eight children were born. They were the parents of ten children. In 1809 Hezekiah sold out his property at Oxford to his brother and moved about 50 or 60 miles northwest into Cayugo, New York, where their last two children were born. A few years later, about 1822, Hezekiah sold all of his property in New

<sup>1</sup> Born November 10, 1774 at Buckland, Massachusetts. Died July of 1847 in Salt Lake City, Utah.

<sup>2</sup> Born July 18, 1772 in Sheffield, Connecticut. Died on January 22, 1847 at Winter Quarters, Nebraska.





York and with his family consisting of his wife, Abigail, and six of his children, they started for the wild and alluring West. They crossed the states of Pennsylvania and Ohio and settled in the southeastern part of Indiana at Cotton Township, Switzerland, Indiana. It was not safe for them to go further West because of the Indians and the unsettled conditions.

It was here in Cotton Township that Hezekiah and his wife, Abigail, joined the Church in about 1838. When the Elders from the Church of Jesus Christ of Latter-Day Saints first came to his house, he refused them admittance and was going to turn them away when one of them said, "Mr. Sprague, it is written that sometimes we entertain angels unawares." After hesitating a moment, Mr. Sprague said, "All right then gentlemen, come in." Being a learned man of the Bible, they spent the night with him preaching the principles of the gospel. The next morning, having been converted, he applied for baptism. He and his wife were baptized and they remained true in the gospel, giving the balance of their lives to the work.

They moved with the Saints from Indiana to Illinois during the exodus of 1839 and made their home at Nauvoo where Hezekiah was in frequent association with the Prophet Joseph Smith. Being a man of some means on two different occasions he loaned money to the Prophet for which he took his note. These notes were paid

(Chronological Listing)

January 30, 1846

Fourth Company (continued)

Name	Prest. record or sex	Birth Date				Tenn. Working Annots
		Date	Town	County	State	
1. Moorman, Elizabeth Jane	f	10 Jul 1823				30 Jan 1
2. Brown, Nancy	f	29 May 1792 <sup>1</sup>				30 Jan 1
3. Morris, Sophronia	f	28 Feb 1810				30 Jan 1
4. Mott, Hiram	sev	7 Nov 1799 <sup>1</sup>				30 Jan 1
5. Mott, Elizabeth	f	7 Nov 1804 <sup>1</sup>				30 Jan 1
6. Stanley, Alexander S.	sev	12 May 1800	New Brunswick	Middlesex	New Jersey	30 Jan 1
7. Stanley, Philinda	f	1 Aug 1814	Randolph	Portage	Ohio	30 Jan 1
8. Ellison, John	sev	23 May 1818 <sup>2</sup>	Waddington	Yorkshire	England	30 Jan 1
9. Ellison, Alice	f	25 Nov 1820	Waddington	York	England	30 Jan 1
10. Stanley, Elizabeth	f	25 Mar 1782 <sup>1</sup>				30 Jan 1
11. Sprague, Hezekiah	b.p.	10 Nov 1775 <sup>1</sup>				30 Jan 1
12. Sprague, Abigail	f	8 Jul 1773 <sup>1</sup>				30 Jan 1
13. Nixon, George	sev	16 Aug 1818 <sup>3</sup>	Valenciennes		France	30 Jan 1
14. Nixon, Fanny	f	9 Feb 1818 <sup>4</sup>	Whitgreen	Stafford	England	30 Jan 1
15. Mills, John	sev	24 Jul 1804 <sup>1</sup>	Markham	York	Canada	30 Jan 1
16. Atherton, Jesse H.	sev	7 Dec 1823 <sup>1</sup>				30 Jan 1
17. Mott, Maria Emeline	f	22 Jul 1823 <sup>1</sup>	Johnston Dist.		Canada	30 Jan 1

w.m. working and providing; d.p. dwelling; s.p. squire; b.p. high priest; sev. seventy; add. add; f. female; m. male  
 1: 22 Feb 1819 - sig record.

Endowment Register with Hezekiah and Abigail's Names

by President Brigham Young after the Prophet's martyrdom. Patriarch Hyrum Smith, brother to Joseph, gave Hezekiah a patriarchal blessing.

In the spring of 1846 Hezekiah and his wife, Abigail, along with their sons Ithamer, Henry, and daughter Abigail and their families left Nauvoo with a great body of Saints headed for the great West and the far distant Rocky Mountains. Equipped with ox teams and covered wagons and loaded with clothing, provisions, farm implements, and seed for planting, they ferried across the Mississippi River bidding adieu to homes, houses, lands, and loved ones that were near and dear having been persecuted, robbed, and driven for the gospel's sake.

They started their long journey where again trials and death faced many of them. They faced with brave hearts whatever lay before them. Of the family of Sprague's who left Nauvoo, six of them were buried along the way. When the immigrant train reached Mt. Pisgah, Iowa, a body of the Saints stopped there for the winter. Ithamer's wife and five children were buried there. Hezekiah and



Winter Quarters (North Omaha, Nebraska)

his wife together with their widowed daughter, Abigail, and her family continued on with the main body of Saints to Winter Quarters (now Florence, Nebraska) where they stayed through that winter of 1846-47. During that bitter winter, Hezekiah's wife, Abigail Jeffers, age 74, died and was buried there at Winter's Quarters. Her daughter, Abigail Bradford, said of her, "She had good health until the day before she died; she seemed just to sleep away." She gave her life for her testimony.

Early in the summer of 1847 Hezekiah, together with his son, Ithamer and his daughter, Abigail and her family continued the journey across the great plains arriving into the Salt Lake Valley on September 29, 1847, just two months after the first pioneer group. Hezekiah had reached his goal. He had arrived in Zion! Hezekiah had spent a very useful life and had been a great help to his family in crossing the plains with his abiding faith as well as monetary means and his wise counsel. His deep faith had also been an inspiration to many others in that he carried on so well after the deaths of so many of his family members. He had remained steadfast and endured faithfully to the very end. He passed away during that first difficult winter in the valley in 1847.

#### Notes:

The previous account was taken from two biographical accounts in FamilySearch Memories: "Hezekiah Sprague Pioneer of 1847" compiled by Shirley H. Horton and "History of Hezekiah Sprague" by Edwin E. Sprague. Although there are minor inconsistencies, for the most part the two histories are a good representation of Hezekiah and Abigail and their life as early pioneers and converts to the Church of Jesus Christ of Latter-Day Saints.





## Chapter 16

### Jehial Bradford and Abigail Sprague

Written by SaraKay Larsen

*"Blessed are the flexible, for change is inevitable. To fulfill our true destiny as spiritual beings we must trust in our divine power to adapt."*

--Anthon St. Maarten

Abigail<sup>1</sup> was born on August 14, 1813 in Cayuga County, New York, to Hezekiah and Abigail Sprague. Jehial<sup>2</sup> was born on July 25, 1804 at Berkshire Lower Canada. He was the eighth son of Joel Bradford and Tryphena Smith. Abigail met Jehial in Indiana and got married at seventeen years of age.

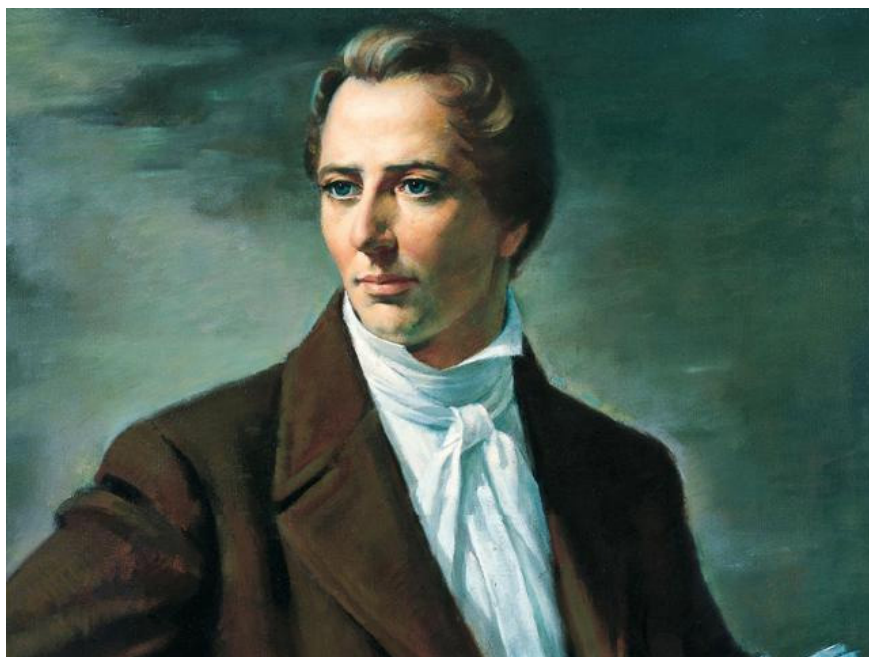
Abigail's father and mother joined the Church of Jesus Christ of Latter-Day Saints in 1838 at Cotton Township, Switzerland County, Indiana. When the missionaries first came to their house, her father refused them admittance and was going to turn them away when one of them said, "Mr. Sprague, it is written, that sometimes we entertain angels unawares!" After hesitating a moment, Hezekiah said, "All right, come in!" The missionaries spent the night teaching him. He was a learned scholar of the bible and by the next morning he and his wife were converted and wanted to be baptized. All of their children received the gospel, as well as Jehial's family.

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1 Born August 14, 1813 in Sempronius, New York. Died January 16, 1879 in West Jordan, Utah.

2 Born July 24, 1804 at Springfield, Vermont. Died August 24, 1845 in Nauvoo, Illinois.





Abigail's father was a devoted friend of the prophet Joseph Smith. He loaned him money at various times. The prophet told her father that they would be neighbors in the hereafter. Abigail and her daughter Mary Ann were among the thousands who viewed the remains of the murdered prophet Joseph Smith and his brother Hyrum. Abigail knew Joseph was a prophet of God. At one time when Abigail's oldest son, Rawsel, was being taken to a physician with an infected arm, they met the prophet. They feared their son's arm would have to be amputated. Joseph looked at Rawsel's arm and then looked into their faces and said, "Take your boy home. His arm will be healed." They took their son home and his arm was healed.

Toward the end of Abigail's seventh pregnancy she became very ill. Jehial was called in from the fields where he had been working with his son, Sylvester, who was almost six years old. Jehial immediately went to get a sister-in-law to come help Abigail. Upon arriving back after dark, the sister-in-law went right in the house to help Abigail and Jehial took the horses to the barn. He was a long time coming in and as they went to look for him they found him trying to feel his way to the house. He had gone blind and was very ill. He died during the night. He had contracted malaria from his work draining the swampy areas around Nauvoo. Just two days later, Abigail also lost her eight year old son, Grandville.

In 1846, she decided to travel west with her children, father and mother. Her mother died at Winter Quarters. During their westward trek, one of her oxen died, so she yoked up “Old Lil,” their milk cow, to take the oxen’s place. Each morning Old Lil was milked, and the milk was poured into a churn-like container. At the end of the day, a pat of butter was removed from the container. The jolting of the wagon over the rough trails created the churning action needed to make the butter. At night Old Lil was milked again and the milk was used for their evening meal.

Abby’s wagon was in such poor condition that she feared they would have to leave it on the plains. She and her family prayed night and morning that it would hold together until they reached their journey’s end. Her prayers were answered, and her courage was sustained. Her old wagon held together until the last afternoon of their journey. As they reached Emigration Canyon, it fell to pieces and rolled in every direction!

They arrived in the Salt Lake Valley just two months behind the first pioneers. That first winter, Abby and her family lived in an earthen dugout. The hardships and hunger of that first winter were very severe. Eating the roots of sego lilies helped sustain them those first few months. In the spring they planted crops only to see them devoured by black hordes of crickets. She joined in with the building of what was later known as the “Old Fort,” and she and her family lived there.

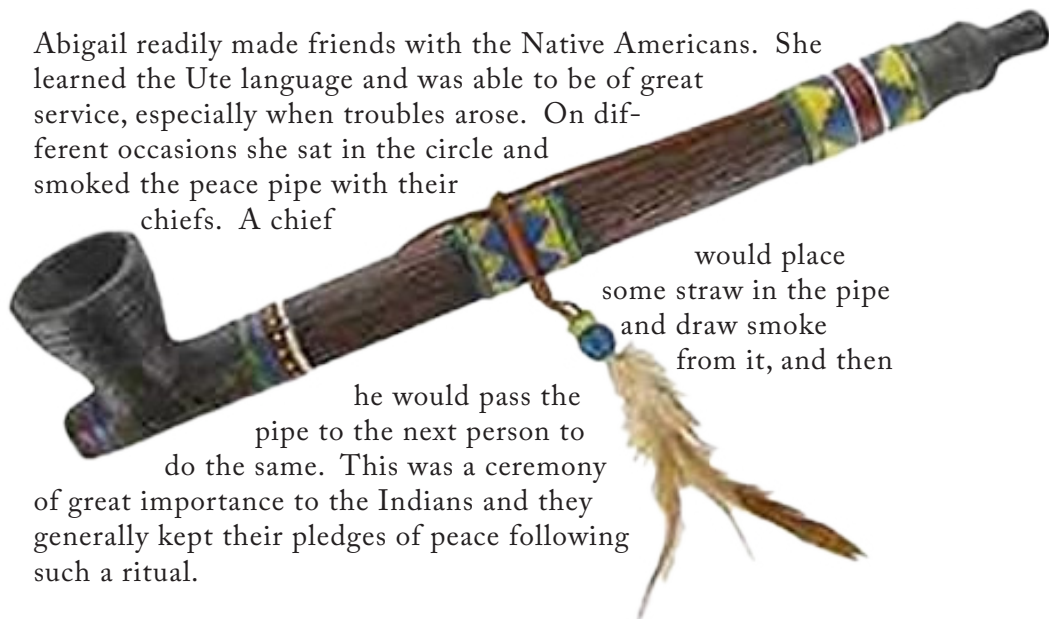
Two years after arriving in Salt Lake, Abigail and her daughter Mary Ann married Archibald Gardner on the

same day. This was not considered uncommon as men frequently took widows to care for them. She had one child by Archibald Gardner.



East side of the Old Fort in Pioneer Park Square.  
Digital Image © 2008 Utah State Historical Society.

Abigail readily made friends with the Native Americans. She learned the Ute language and was able to be of great service, especially when troubles arose. On different occasions she sat in the circle and smoked the peace pipe with their chiefs. A chief



would place some straw in the pipe and draw smoke from it, and then he would pass the pipe to the next person to do the same. This was a ceremony of great importance to the Indians and they generally kept their pledges of peace following such a ritual.

Abigail raised a little Native American girl named Fanny. The little girl and her brother had been stolen by a warring tribe. The thieves had no pony for this little girl and her younger brother to ride and were talking about killing the little girl. Abigail's brother, Ithamer, heard them talking and told them he would trade them a pony for the little girl. They accepted his offer and took the pony for the little boy to ride. Fanny was about ten years old when Ithamer brought her to Abigail. Her brother, Muchikee, came to visit her. If she saw any other Native Americans coming, she would hide because she didn't want to go back to her own people.

Abigail was a great story teller and took delight in relating to the children tales of witches and fairies. She frequently counseled her children that "If you can't say something good about a person, then don't say anything at all." "Aunt Abby" as she was called by many, was a very genial person and loved by all who knew her.

She died of heart failure on January 16, 1879 in West Jordan, Utah at the age of sixty-six. Her great faith and courage is of tremendous strength to all and is an important part of the magnificent history of the early Mormon pioneers.

Notes:

This account was derived from various entries in "Memories" in Family Search.



## Chapter 17

### Archibald Gardner

Written by Susan Larsen

*My boy, I have not lived for myself alone. I have not accumulated treasures on earth. But I have tried to lay some up in heaven. I want something to my credit when I get there. As long as I have any flour, I will share it with those in need."*

--Archibald Gardner speaking to his son

Archibald Gardner<sup>1</sup> "Archie" came from Kilsyth, Scotland, a small town near Edinburgh. He started school when he was four and by the time he was six he could read the New Testament. That was to be the only formal schooling he would receive. There was a lot of civil unrest in Scotland and his father was arrested on false charges and spent nine weeks in prison. When he was released, he made up his mind to leave Scotland and go to where he would have a better life; where he would never again be dragged from his home and imprisoned without the possibility of redress. In 1822 Archie's family sailed for Canada and the New World. Archie was only nine years old when they left Scotland so he remembered little about his life there.

Life in Canada was difficult; in the area where they settled the ground was stony and unproductive. One of Archie's jobs was to manually power a pepper mill to grind the family's flour. It was dull and difficult work and Archie determined that someday he would build mills that wouldn't require manual labor. In 1833 the Canadian wilderness opened up for sale. When Archie was twenty, he went to look for land that he and his father's family could make

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<sup>1</sup> Born September 2, 1814 in Kilsyth, Scotland. Died February 8, 1902 in SLC, Utah.

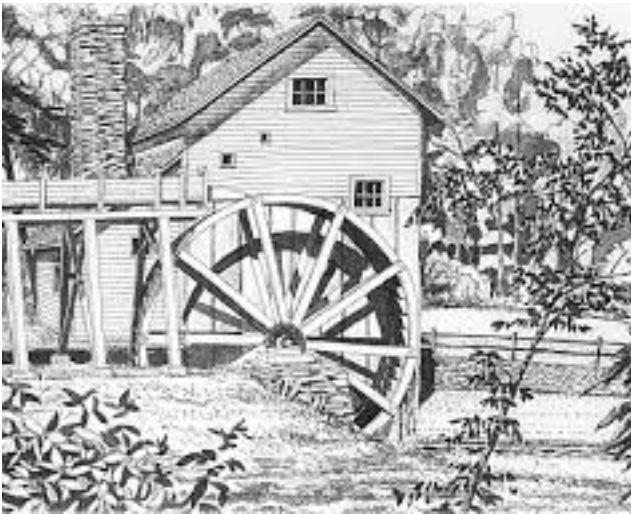


a living on. He traveled up the St. Lawrence River on a steamboat and then walked by foot until he found good land that was heavy with timber. He bought 500 acres and then went back for his father and family and divided up the acreage with them.



Steamer Quebec, St. Lawrence River

Archie and his neighbor, William Malpin, worked on clearing the land and lived on a diet of porridge or cakes of flour and water cooked in a frying pan with an occasional bit of bacon. They lived in a shelter made of limbs of trees, branches, and bark and “as they



laid curled beside the camp-fire at night, wolves howled close around them.” [1]

Archie had been blessed with both a strong body and work ethic. He often took on extra work, hiring crews of men to assist him, and

did well financially. But, along with his own prosperity, he was concerned for the needs of his new community and he determined to build a grist mill. A grist mill was a structure that ground wheat into flour and enabled the residents to have flour to use in their households. The mill was powered by water running over a large wheel with paddles that caught the running water and forced the wheel to move, grinding the wheat between two large burr stones.

While working his new farm, he made a trip to a nearby town and spent the night with a Scotsman who permitted him and his companions to sleep on the floor in front of a large hearth. That night he saw the daughter of the Scotsman and immediately fell in love



with her. He felt that he had met his future wife. Her name was Margaret Livingston and she and her sister both worked as servants in a large house in Detroit, Michigan. Archie started work on a road that would access the future grist mill but he was lonely and couldn't stop thinking about Margaret. Finally, he walked in deep snow and freezing temperatures the 110 miles to Detroit to see her. The house she worked in was surrounded by a high wall and when Archie got to the gate, he requested to see her. The gate-man returned after a long delay and told him to come back that afternoon. When he returned, Margaret met him at the gate but told him that she couldn't let him in. They visited through the gate but he left for home saddened that he couldn't have more time with her.

He worked hard and got the new mill running and then he sent for her and they were married. They were happy and content. Soon the small cabin that Archie had built for them became too small with the births of their four children. Archie built Margaret another larger home to accommodate their needs. They were heart-broken when their 18-month-old son, Archibald, died of bowel problems.

Archie, ever aware of the needs in his community of Brooke, Ontario, Canada built a second grist mill and then a sawmill that could turn logs into lumber. The other settlers patronized the mills and he became very prosperous. Once, when he was visiting his brothers, William and Robert, he learned about the Church of Jesus Christ of Latter-day Saints. They had been taught the gospel by an Elder Borrowman and they and their families believed and were baptized. As Archie learned about the truth, he thought it made sense that if God appeared to prophets of old, it seemed logical that he could appear to Joseph Smith. After a month of investigating the gospel, both Archie and Margaret were baptized. The year was 1845.

Although Archie had been a public benefactor and prominent citizen before his conversion to the gospel, he and his family now faced persecution and abuse. He couldn't understand why people were so upset and cruel to them. There were threats of burning their home and mills; ridicule was heaped upon them. Archie decided that for the safety of his family they would sell out and go west with the rest of the early converts. At the time, Archie owned two gristmills, one sawmill, a large lovely home, and two hundred acres of prime farmland. Selling wasn't easy and eventually he sold everything, receiving only 1/5 of its worth.



Archie, his brothers, and their families prepared to join the Saints on the trek West. Margaret and their children were staying with Archie's parents for safety. Archie was trying to finish up his business commitments when a loyal friend rode up on his horse and told him that the sheriff and a posse were coming to arrest him. Archie immediately made plans to escape to the United States so he could avoid imprisonment. In the dark of night, he rode for 30 miles in deep snow to avoid detection.

Whereas he had planned to cross the river on the ice, as morning dawned, Archie saw, to his despair, that the ice on the lake had broken up and was floating into the St. Clair River. Leaving his borrowed horse on the river bank, he started across the river but before long the ice under his feet was trembling and people on the opposite bank were yelling and warning him back. When the ice under his feet began to heave in waves as high as the eaves of a house, he retreated to the shore. The St. Clair River was a mile wide and he could see down the river for 10 miles. All of the ice was in motion, churning and boiling.

"Descending to the water's edge, he prayed: "O Lord, God of ancient Israel. Thou knowest the desires of Thy servant's heart and that I have not done wrong but seek to keep Thy commandments. And as I am fleeing from mine enemies that I may gather with Thy saints, wilt Thou have mercy on Thy servant and stop this ice that I may not fall into the hands of mine enemies? Amen.



All fear vanished. He felt the power of faith as he had never felt it before. The noise of the grinding masses of ice which up to this time had sounded like a great waterfall, ceased. The sudden cessation of the sound was eerie.....There was an opening of ten feet between the ice at the bank and the accumulation in the river. Selecting a large, white, nearly level block, he made a running jump. It gave under his weight and he landed knee-deep in slush. The shock of the icy water caused him to catch his breath in quick, hard gasps. Winding his way around openings where the water, looking dark and deep boiled and swirled and jumping from block to block on the jammed ice floe, he crossed to the far shore. There 15 feet of open water confronted him. A pole was extended by spectators waiting on the bank and gratefully he leaped astride it and was pulled to shore." As he got to shore, he looked back and saw the sheriff and his posse were watching in frustration and anger. They had been so close to getting Archie, but at last he was safe! [2]

Archie arrived in Nauvoo to find it deserted. He inhabited one of the empty houses and immediately began the process of procuring two teams and supplies for their trip West. After three weeks Margaret and children, Archie's parents, and his brothers and their families arrived and got outfitted. They spent that first awful winter in Winter Quarters where their little daughter, Janet, passed away.

In June they traveled with other converts to the Salt Lake Valley. Margaret drove one wagon and Archie drove another. They, with all the Gardner clan, were a part of the Bishop Hunter Company consisting of 100 wagons. Of the trip, Archibald states:



*"We started (crossed out) in Bishop Hunters 100 & Chaplain Storn, 50 I being A Captain of 10 we had to Hand Gaurd & herd & Drive teem yoking up cows & heifers my Wife Driving the horse teem all the way even to over the Big Mountain arriving in the valey on the first Day of October & Marget was Born on the 5 Night or before Day on the 6[.] So you can se what the Lord can Do to Strenthen the back for the Burthen[.] we had the hardest time on the way of any other company having weak teems & heavy loads had to have 15 Month Provisions[.]*

*my horses gave out before we got to Larime [Laramie] so I concluded to feed them some corn & bring them through as I could not take my load without them and by feeding them A few Bushels I got them to halt the Rest & I knew that I would have A team & then could kill my oxen & eat them but amidst all we passed through the hand of the Lord was over us and we got safe to the place of our Destination.”<sup>2</sup>*

It was a relief to arrive in the Salt Lake Valley on October 1, 1847. Six days later, Margaret gave birth to a baby girl. Although the migration West had been exhausting and there was hard work ahead, it was wonderful to finally arrive!

Soon Archie had located a place for a saw mill and began work on that. Both he and Margaret were worried about having enough food to survive the winter. Their trying experiences at Winter Quarters the previous year were still fresh in their minds. And, the loss of their little daughter, Janet, was still a painful memory for them.

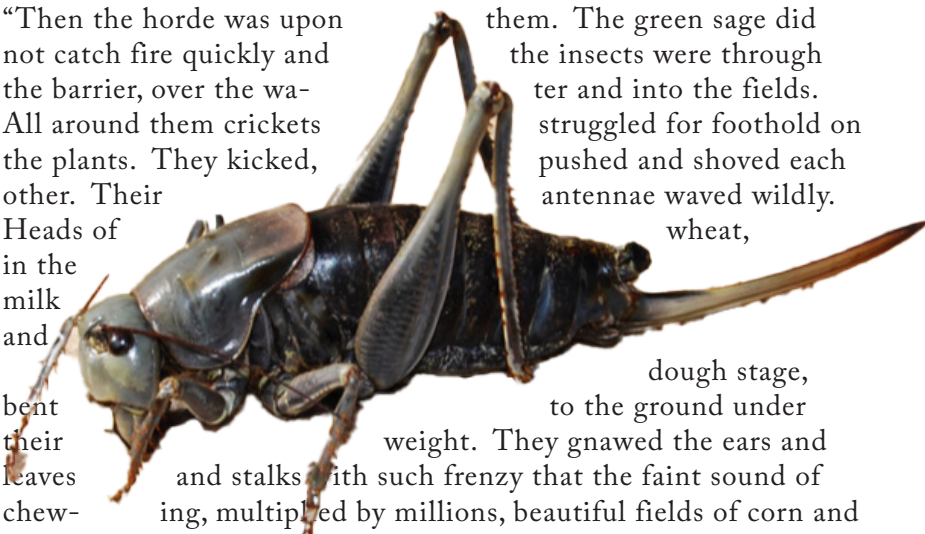
As they had supposed, that first winter in the valley was a time of rationing and near starvation. Everyone was so grateful to make it through and start planting crops and vegetable gardens as spring came. The soil was rich and the valley took on the look of lush greenery and evoked hope for the future. It was when the gardens were at their best that the plague of the crickets struck.

“Then the horde was upon  
not catch fire quickly and  
the barrier, over the wa-  
All around them crickets  
the plants. They kicked,  
other. Their  
Heads of  
in the  
milk  
and

bent  
their  
leaves  
chew-  
grain became dry. Shrubs were stripped of leaves, wild flow-

them. The green sage did  
the insects were through  
ter and into the fields.  
struggled for foothold on  
pushed and shoved each  
antennae waved wildly.  
wheat,

dough stage,  
to the ground under  
weight. They gnawed the ears and  
and stalks with such frenzy that the faint sound of  
ing, multiplied by millions, beautiful fields of corn and  
weight. They gnawed the ears and



<sup>2</sup> <https://history.churchofjesuschrist.org/overlandtravel/sources/5593/archibald-gardner-remembrances-1857-11-20>





ers disappeared. To their rear was only desolation. It was a pestilence straight out of the Bible.” [3]

Fortunately, in response to their fasting and prayers, seagulls began arriving in such numbers as to darken the sky. They would gorge themselves on the crickets, and then drink out of Mill Creek and disgorged the dead crickets in a ball about the size of a goose egg. Although about half of the 5,000 acres of crops had been spared, it was going to be another winter of scarce food. Everyone shared what they had so that the Saints would survive another winter.

In 1849 Archie’s life took an unexpected turn. President Brigham Young called him to practice polygamy. When Archie told his wife, Margaret, about this, she was so angry and sad that she loaded up some household things and her children and left for her sister’s home. Archie was away at the time working on his mills and when he returned home later that week, the house was dark and silent and a note explained why Margaret was gone. Although he tried to make her understand, it took the intervention of President Brigham Young before she finally relented. The first plural marriage was the most difficult, but eventually Archie married 11 wives and fathered 48 children. In response to Margaret’s counsel, Archie provided each wife with her own house and land enough for a large garden.



#### ARCHIBALD GARDNER

B. 2 Sep 1814 - Kilgoh, Spring, sett.  
Son of Robert and Margaret Gardner.  
Bapt. 1 Apr 1835 - married, Canada  
1837. 25 years - died 12 Jan 1902.  
Spiritual and Cret. Leader.  
Pioneer - Canada, Utah, Wyoming.  
Member of 20 anti - convector  
of 20 anti - convector.  
Died 12 Feb 1902.  
Bur. S.L. Cemetery, 12 Feb 1902.



#### MARGARET LIVINGSTON

B. 2 Oct 1818, Loch Gilphead,  
Argyllshire, Scotland.  
Daughter of Neil and Janet McNair Liv-  
ingston.  
Md. to Archibald Gardner 19 Feb 1839  
at Brook, Canada.  
Children: Janet, Archibald,  
Janet, Margaret, Sara, Mary Ellen,  
Rachel, Della.  
Died 21 Sep 1893.



#### ABIGAIL SPRAGUE (Bradford)

B. 14 Aug 1813 at Cayuga Co., N.Y.  
Dan. Hershkiss Sprague and Abigail  
Thompson.  
Died in 1845.  
Children: Hannah, Mary Ann, Raw-  
sel, Sylvester, Pleasant and Tryphena.  
Md. Archibald Gardner, Apr 1849  
at Brook, Canada.  
One daughter, Abigail Gardner.  
Died 16 Jan 1879, West Jordan



#### MARY ANN BRADFORD

B. 7 Nov 1831, Corton, Indiana  
Born Hual Bradford and Abigail  
Thompson.  
Company with Gardners.  
Md. Archibald Gardner, 26 Apr 1849  
at Brook, Canada.  
Children: John, Rebecca, Robert,  
Mary Ann, John, Rebecca, Robert,  
Abigail Jane.  
Died, 28 Jan 1864 at age of 33.



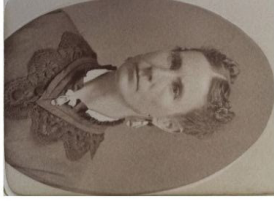
#### ELIZABETH LEWIS (Raglin)

B. 4 Dec 1832 at Buchanan, Missouri  
Daughter from Robinson Raglin  
and Elizabeth Thompson.  
Left Archibald 1873 or 74, sailing  
cancelled 10 Apr 1868  
No children.



#### LAURA ALTHEA THOMPSON

B. 3 Aug 1834, Alexander, Genesee,  
N.Y.  
Daughter from John Thompson and  
Elizabeth Thompson, came to Utah in 1850  
Md. Archibald Gardner 3 Mar 1851  
at Brook, Canada.  
Children: George Debo, Lucie Adell,  
Mary Ann, Joseph, William Althea,  
Althea, Ellen Joseph, William Althea,  
Hyrum Obed, Brigham Orzo, Wallace  
Ward, Perry Wilburn.  
Died 10 July 1899.



#### JANE PARK

B. 15 Apr 1834 at Warwick, Kent,  
Canada, dau. of David Parks and Ann  
Brooks. Came to Utah in 1850 mill hands.  
Md. Archibald Gardner, 24 Aug 1851  
at Brook, Canada.  
Children: Robben and Ann Emmett  
Died 27 June 1916 at West Jordan  
age 82.



#### SARAH JANE HAMILTON

B. 11 June 1842, Goodrich, Canada  
Dau. of James Lang Hamilton and  
Mary Ann Brooks.  
Md. Archibald Gardner 17 June 1857  
at Brook, Canada.  
They had one son, James Hamilton  
Gardner, who age 10 months died  
1858.  
Children: Lovina and Wm. Armitage,  
who died at 2 years. Lovina stayed  
had 9 more children.  
Died 16 Mar 1924 at 81 years.



#### HARRIET ARMITAGE (Larier)

Born in England  
Dau. of James Larier and Harriet  
Thompson.  
after her husband left her. Later re-  
married to husband Henry Larier.  
Marrige to Archibald cancelled 5 Mar  
1857.  
Children: Lovina and Wm. Armitage,  
who died at 2 years. Lovina stayed  
with her father.  
Died in 1886.



#### SERENA THORLUDSVATTER (Evenen)

B. 18 Aug 1822 at Nibe, Norway  
Dau. of John Thorludsvatter and  
Thorsen.  
Md. Henrik Evenen 22 Sep 1843  
husband drowned at sea leaving her  
Md. Archibald Gardner 10 Nov 1856  
Children: Henry, Serena, Sereia,  
Annie Gardner  
Died 11 Jan 1911.



#### ELIZABETH DOWDING

Born in England  
Md. Archibald Gardner 2 Mar 1867  
Sealing Cancelled 26 Jan 1872  
One child: William Henry, b. 1867  
died 1873



#### MARY LARSEN

B. 11 June 1860 at Akkha, Dan-  
Don, Hans Larsen and Karen Kertine  
Hansen, father drowned at sea.  
Mother came to America with children  
Mary came to America with children  
Md. Archibald Gardner 20 Dec 1869 - 24-  
Children: Andrew Bruce, Clarence,  
Ernest Asahbert, Royal, Edwin, LeRoy,  
Ellen, Daniel, Wilford Woodruff,  
Fanny.  
Died 20 Oct 1921.





As the years passed and more wives joined the family, each one helped with the family businesses, cooking for the work crews at the various mills, caring for growing children, and harvesting their gardens to provide food for the families. Although there was some jealousy and an occasional upset, each wife had her own home and functioned as a separate entity in many ways.

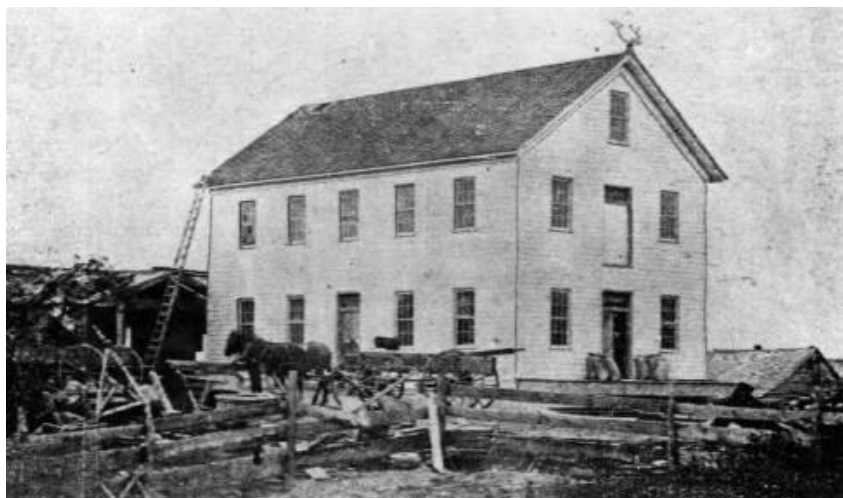
The years in the Salt Lake Valley were full of challenges amid the joys of family life and the unexpected sorrows and deaths. While his wives worked long hours caring for their families and helping with several of his business interests, Archie's talents made him a valuable member of the community. He was called to be the bishop of the West Jordan Ward, a position he held for 32 years. He saw the need for mills throughout the valley and built a saw mill to provide lumber for the inevitable growth that was required as new arrivals to the valley continued to tax the resources of the other members. Archie traveled up and down not only the Salt Lake Valley but his business interest extended into the Provo area as well. Where he saw a need, he worked to fill it.

Relationships with the Indians of the area were often strained but the Church Authorities had a policy of "feeding, not fighting them." Archie's wife, Abigail Sprague was especially helpful as she had learned their language and was often sitting with Indians all around her, telling them stories. Many times when it appeared that problems were fomenting, Abigail's ability to work with them saved the day!

Of necessity, Archie became a road builder, so that wagons had access to haul supplies back and forth from the mills located in the canyons. He also orchestrated the building of canals to provide water for his mill races as well as for crop production. He saw the need and built a wool carding mill. He helped negotiate between neighbors when roaming livestock made it imperative that fenc-

ing be installed. Although Archie was fully consumed with all of his projects, it was a terrible blow to both him and Margaret when their young son, Robert, passed away as a result of an accident he had suffered several weeks earlier.

That year as Christmas approached Archie decided to host a Christmas party and dance at his nearly completed grist mill. The invitation went out and at the appointed hour, people from all around started arriving in sleighs, buggies, and wagons. Musicians set up at the far end of the hall and food for the midnight dinner was deposited on tables prepared for the feast. Dancing went



Archibald Gardner's Gristmill - West Jordan, Utah

on until the wee hours of the morning and finally sleeping little ones were collected from nearby houses and people left for home, cheered by the activities of the night.

When Johnson's Army became a threat to the saints, Archie and his wives, like all of the other settlers in the Valley, prepared to not only vacate their homes but to torch them before they left so that the invading army would have nothing to confiscate when they arrived. Archie joined other men who spent miserably cold days and nights in Echo Canyon, awaiting word or the arrival of the army. Fortunately, in 1857 President Brigham Young was able to successfully negotiate an agreement with the U.S. Authorities and the Saints position in the valley was made secure. It was with relief that Archie and his large family returned to their homes and once again enjoyed the life that they had worked so hard to create.



In the ensuing years Archie was involved in the following projects:

- Building a meetinghouse for his ward from sandstone at a quarry six miles away; a project of six years.
- Was active in the movement to have Utah admitted as a state to the Union; selected as a delegate to the Constitutional Convention from Salt Lake County.
- Counseled with Brigham Young regarding the sandstone foundation not being adequate to support the Salt Lake Temple.
- Provided the lumber for the building of Fort Douglas.
- Negotiated better prices for farm and home crops and products.
- Helped form the West Mountain Quartz Mining District to establish mining of iron ore, lead, silver, and gold.
- President of the West Jordan Z.C.M.I.
- Bridge, road, tunnel, and canal builder; land developer, farmer, stockman.
- President of the Hydraulic Canal Company.

In March of 1882 the U.S. Congress passed the Edmunds Act outlawing polygamy and imposing stiff penalties for violation of it. Immediately marshals and deputies began hunting down known polygamists and hauling them in for prosecution. The mood among lawmen turned ugly and many became in effect bounty hunters. Archie was supervising the running of several mills and so he was seldom in one place very long but he did have to use caution to avoid being arrested and jailed.

Many polygamists were taking their families to Mexico where the Church was negotiating on some property. Archie decided to make an exploratory trip with some friends and see what the situation was. They traveled mainly by rail and when they arrived, they were warmly welcomed.

Over the next several weeks, Archie and his companions scouted out the region looking for water and timber and other natural resources that would make the area profitable. The Saints that were already there were enthusiastic and anxious for the newcomers to bring their families and join them. The following quote explains why Archie chose to not make Mexico his home:

*“A long, stirring, and patriotic program was presented during which the town of Colonia Juarez was named and dedicated. The Jefe of Casas Grandes raised the Mexican flag and the audience gave three rousing cheers for the Mexican colors. Archie was stirred by the oratory and the enthusiasm of the day but when the three hip, hip hoorays for*

*the Mexican flag resounded, he could not join in. Suddenly he knew he was an American, a citizen of the United States who had helped build its West and helped write its laws. Allegiance to a foreign flag was too strange for him, at least for now. Food, music, and good fellowship followed the program and he enjoyed it all but his inability to cheer the Mexican flag gave him cause to ponder.” [4]*

When Archie returned to Utah, he secretly visited his wives and families. Many of them had been the victims of searches by lawmen and suffered harassment. Although his leadership was badly needed at his mills, the fear of detection was so great that he was unable to do much.

Finally, he heard about Star Valley, Wyoming which had been dedicated by Brigham Young in 1877 as a gathering place for the Saints. As Archie surveyed the valley, he found it rich in natural resources including water, good soil, wonderful grasslands, and



Afton, Wyoming. The isolation of the area caused the valley to become attractive to those continuing to practice polygamy.

timber. He spent time discussing with Wilford Woodruff regarding the political climate and learned that the few people who resided there were welcoming and tolerant. President Woodruff

suggested that

Archie take his latest wife and her six young children and establish a home for them in Star Valley away from the threat of imprisonment.

Archie, though advanced in years, immediately began work on a grist and a saw mill. The people in the area were overjoyed at the prospect of having their flour ground locally. As Archie saw the community members bring in small quantities of wheat to have it ground, he inquired and discovered that there was hardly any wheat to be had. Rather than have another winter of rationing and starvation, Archie approached President Woodruff, apprised him of the situation, and secured wheat, corn, and flour to take to the

Saints in Star Valley. Fortunately, these supplies helped the residents survive a terrible winter where heavy snowfalls closed passes, made travel difficult, and livestock died of cold and starvation. That next fall Archie moved Mary and the six young children to Star Valley with him. He built a small cabin for them and furnished it as best he could with his limited funds. Mary was easily assimilated into the community and the children delighted in their new location. Back in Utah, the Saints rejoiced when all polygamists were granted amnesty and the whole issue was legally settled.

In the fall of 1894 Archie came in from the fields early, saying he didn't feel well. It was so unlike him. At lunch time he hardly touched his food and a fever had edged up. As suspected by the redness in his face, he had erysipelas, a sometimes fatal disease. For days Mary or one of the sons took turns sitting with him. Fearful that the disease might be fatal, Mary sent a telegram to Rube and Delila telling them of Archie's condition. Rube took the train and was grateful to arrive to the good news that Archie was doing better. But, both Rube and Mary had already decided that Archie was going back with Rube to Jordan where he could be closer to a hospital and where the temperature was milder. Archie didn't fight them on the decision.

Although he enjoyed being home that winter with his grandchildren and extended family, when summer came he returned to Star Valley and his many projects. The next winter he spent building a new mill in Spanish Fork with the help of his son, Neil.



Gardner's Mill still stands today in West Jordan. A whole little village has been built around it including a restaurant, gardens, and shops.

He was now 85 and his knees were stiffening up and he could hardly get around. Mary encouraged him to return to Jordan. Before he departed the town of Afton planned a farewell party for him. Although many festivities were planned, it turned into a testimonial. The stake president said that no other person had done so much to build up the country. His sterling qualities were enumerated, especially his charity toward the poor and needy. Following the farewell party, Archie left Star Valley for West Jordan.

The Christmas of 1901 was spent at Neil's that year. At one point Neil asked him about his many accomplishments and what had given him the most satisfaction. Archie said it was the building of irrigation canals so that the land could be farmed. Upon further reflection he admitted that his greatest achievement was his family. *"They're all upright, honest citizens, doing well financially, firm in the faith of our Church and builders in their communities. What has made me the happiest, he said, was helping to build the Lord's kingdom on this earth."* [5]



4-Generation Photo. Oldest to youngest is Archibald, Neil, Neil Livingston, and Vernon Neil

**Notes:**

"Days of Our Fathers" by Delila M. Abbott. Copyright 1981. Pg. 5

"Days of Our Fathers" by Delila M. Abbott. Copyright 1981 Pg. 13

"Days of Our Fathers" by Delila M. Abbott. Copyright 1981 Pg. 23

"Days of Our Fathers" by Delila M. Abbott. Copyright 1981 Pg. 199

"Days of Our Fathers" by Delila M. Abbott. Copyright 1981 Pg. 2

## *Robinson Line*



## Chapter 18

### Elisha Atwood and Anna Hartshorn

Stephani L. Bennion

*If we would reign with Christ, we also must suffer with him, for it is through great tribulation that we can enter the Kingdom of God*

Elisha Atwood

Elisha Atwood<sup>1</sup> was born in Mansfield, Connecticut, the 5th of 9 children on September 13, 1779. Anna<sup>2</sup> was born in Franklin, Connecticut on April 9, 1787. After Elisha and Anna married in 1806, they lived in Connecticut and were the parents of 13 children. Around 1841, Elisha and Anna, in addition to several of their younger children, joined the Church of Jesus Christ of Latter-Day Saints and left Connecticut to join the Saints in Nauvoo. Elisha was 61 and Anna was 54 when they arrived in Nauvoo on May 21, 1841, just one month after the Nauvoo Temple cornerstone was laid.

When Elisha arrived in Nauvoo, he purchased 222 acres of land from Joseph Smith (see link below) . Elisha was very happy to be in Nauvoo, even if some of the people there weren't members. He wrote to his son Lorrin about his experience coming to Nauvoo and their situation there: *"We in company have bought a farm of Joseph Smith, the prophet and Seer, of 222 acres for which we are to pay three thousand dollars, one thousand Dollars down and one thousand a year until paid. We have a noble farm, it was hired out this year before we bought it for 175 dollars and the man that hired it out to*

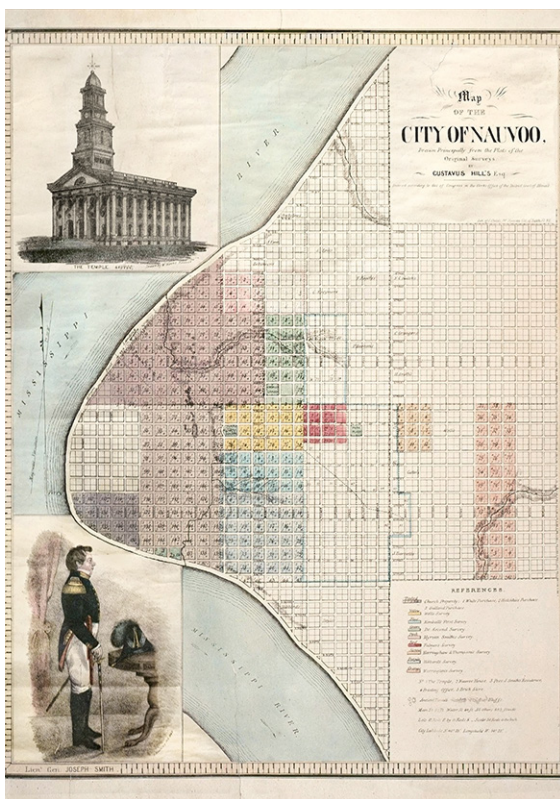
1 Born September 13, 1779 in Mansfield, Connecticut. Died September 13, 1844 in Illinois.

2 Born April 9, 1787 in Franklin, Connecticut. Died June 13, 1846 in Council Bluffs, Iowa.





individuals on shares and I think there is all of forty acres of corn growing in the farm, about 12 acres of wheat 4 or 5 acres of oats 8 or 10 acres of herds grass and red top. We bought out the man that hired the farm for sixty dollars, one half cash, the other half in corn at the market price. The corn is all in one field, stands 10 or 12 feet high, the most part of it cooks well. It will not take more than one half of the labor to rise bread corn here as it did in Connecticut.



“Land is on the rise and emigration great. We may have a chance to sell off a lot and gain something in that way, but I hope that I have friends, relations and children that would be glad to escape from Babylon and gather together with the Saints in the West.

“It is astonishing to see the Saints gathering in from all quarters from the States, from Canada and from Europe. It was said that if I came out here I should wish myself back again. But I have not had the least desire to return back believing stronger and stronger in the work of the Latter Day Saints and in the heart and rest of the family appears to be perfectly contented except for some of the girls do not find that employment and get such wages as they would wish. Your mother would not return back for an interest in Chervink or nowhere else.

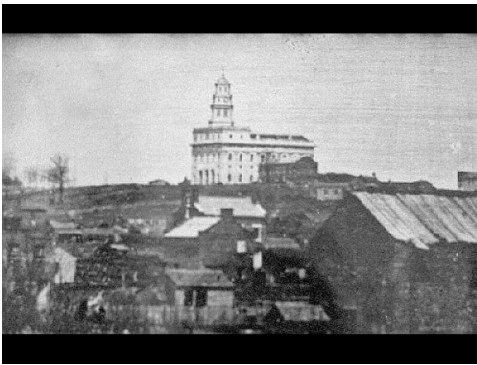
“We know not but we have go to suffer the Missourians threaten very hard some times of coming over the river a mobbing. They have sent over and taken Joseph over since we have been here but before they crossed the river with him he was taken out of their hands by a writ of habeas corpus and tried before the Chief Judge of Illinois and cleared. Their is the greatest confidence put in Joseph Smith by the people in and out of the Church of any man I ever saw. If we would reign with

*Christ we also must suffer with him for it is through great tribulation that we can enter the Kingdom of God, Lorren I have so many things to write that I know not what to write.*

*“But I wish that you were all out here for you would not wish to return. The money is scarce here and factories scarcer, provisions plenty and cheap and crops look promising, all that came out with us are in good health and contented but Roxanna Dunbar whines without control. They all send their best love to you and all inquiring friends, give my love to all you see and tell them that I am still a Mormon. [1]*

Life in Nauvoo had its challenges. According to beautifulnauvoo.com: Not everything in the new community was bliss, however. Most of the southern end of the peninsula was swamp, and malarial mosquitoes infested the area. With hundreds of men out of work and scores dying from malaria, Joseph Smith organized a massive public works project to drain the swamp. Digging, blasting and picking their way from present day White Street south to the Mississippi River along Durphy Street, the Mormons drained the nearly 800 acre swamp, and made the entire Nauvoo Peninsula inhabitable. This canal was dug eight feet deep and eleven feet across for nearly three-quarters of a mile, and is still existent today, forming the western boundary of the Nauvoo State Park. [2]

Elisha helped build the Nauvoo Temple and he and Anna did some



pre-Nauvoo Temple ordinances in the Mississippi River. Elisha and Anna did their own temple work in the Nauvoo Temple and were members of the Second Ward.

Elisha was a faithful body-guard of the prophet Joseph Smith and, according to his

daughter Laurinda (our ancestor), said he would have given his life to have saved the Prophet. Elisha's daughter said that it was while "standing guard to protect the Lord's anointed" that Elisha was exposed to the elements and became ill. Anna wrote that Elisha had been out for several nights defending against a mob when he became "sneezing and wet." He continued to try and work, but came down with the "ague" (malaria), which was probably spread by the mosquitos. This disease was marked by lack of energy and

depression. After several weeks, Elisha died on September 13, 1844 at the age of 65 and was buried in Nauvoo in the Old Nauvoo Burial Grounds.

Anna wrote about Nauvoo: “This is not so bad a place as one might think. I know it was very unpleasant here last summer on account of there being so much rain. The water could not soak into the ground and it smelled bad. I suppose caused the ague and as for the mob I was not afraid of them and their driving us from Nauvoo. They drove a good many away that we was glad to see agoing.” [3]

Following Elisha’s death, Anna was cared for by her daughter Annette. She died two years later on June 13 1846 in Council Bluffs, Iowa on the way to Winter Quarters.

Notes:

1. [www.familysearch.org/tree/person/memories/LL99-M56](http://www.familysearch.org/tree/person/memories/LL99-M56)
2. [beautifulnauvoo.com](http://beautifulnauvoo.com)
3. [www.familysearch.org/photos/artifacts/63461531?cid=mem\\_copy](http://www.familysearch.org/photos/artifacts/63461531?cid=mem_copy)
4. Nauvoo plot map: [https://www.familysearch.org/photos/artifacts/63459895?cid=mem\\_co](https://www.familysearch.org/photos/artifacts/63459895?cid=mem_co)



## Chapter 19

### Joseph Lee Robinson

by Preston Nibley [1] (transcribed by Daniel P. Larsen)

*I have always been thankful to God for the privilege of hearing  
and obeying the everlasting Gospel*

Joseph Lee Robinson

**J**oseph Lee Robinson<sup>1</sup>, a convert to the Church, resident of Nauvoo, friend of the Prophet Joseph Smith, pioneer of Utah and one of the founders of Parowan, a faithful and devout Latter-day Saint, is our subject today as a stalwart of Mormonism.

Joseph L. Robinson was born at Shaftsbury, Vermont, on February 18, 1811. When he was five years old, his father moved to Rome, Oneida County, New York, where he acquired a farm. There the boy grew to manhood, and there on June 23, 1832, at the age of 21, he was married to Maria Wood. Four years later his older brother, Ebenezer, brought the message of the Restored Gospel to him, which he heard and believed. He was baptized by his brother in October 1836. In the fall of 1841, when he was 30 years of age, Joseph moved his family to Nauvoo. He was pleased that he was privileged to meet and know the Prophet Joseph Smith, of whom he wrote in his journal:

*“We have long since believed and know that Joseph Smith was a true Prophet of God, but now our eyes do see him and our ears hear his voice. There is a power Majesty that attends his words that we never before beheld in any other man.”*

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<sup>1</sup> Born February 18, 1811 in Shaftsbury, Vermont. Died January 1, 1893 in Uintah, Weber, Utah.



Joseph L. Robinson made himself useful in Nauvoo. He built a home, acquired a farm, and was made Bishop of the 9th Ward of that city. He entered wholeheartedly into all the activities of the Saints.

After the death of the Prophet, Joseph followed the leadership of President Brigham Young and joined the Saints in their exodus to the West. He left Nauvoo on June 10, 1846, five years to the day since he left the city of Rome, New York. He did not regret leaving his home in the East and coming to Nauvoo. *"I never looked back or seen a moment I was sorry for, but to the contrary I have always been thankful to God for the privilege of hearing and obeying the everlasting Gospel."*

Arriving at Winter Quarters, he built a two room log home. He was also made the Bishop of the Second Ward in that frontier settlement. During the winter he constructed an additional log cabin for school purposes and hired a teacher to instruct the children of the neighborhood.

In the Spring of 1847, he helped to fit out the pioneers who were to journey west and seek a new home for the Saints in the Rocky Mountains. During the absence of the pioneer band, he relates that *"We who remained behind began with all our might to plow, plant, sow, and fence."*

Fortunately they raised good crops and had enough food to sustain themselves during the winter of 1847-48. In the Spring of 1848, nearly all the Saints who had wintered on the west side of the Missouri River, departed for Salt Lake Valley. Joseph and his family were among them. He relates:

*"I could only muster up teams enough to start three wagons, by hitching up or yoking cows. We had faith in God and great love for his cause; we knew that he was with his people, therefore we had joy and rejoicing, even with our sorrows and tribulations. Nothing daunted or discouraged us. The journey across the plains was long and arduous, but the heart of Joseph L. Robinson was happy. We are traveling in the wilderness singing, praying and rejoicing, because God is with his Saints. Many of our cattle got afflicted and died. We had to use a great deal of precaution to save enough to get through to the valley. I lost several by their breathing the alkali dust and one by wolves We traveled along, crossed several streams, Ham's Fork, Bear River, through Echo Canyon to the Weber, up and down, over mountains. Surely it was rough and*



*tumble, but through the blessings of God we reached the last mountain before dropping down into Salt Lake Valley. We halted and gazed with wonder and admiration, with tears and joy. There was an emotion in our bosoms we cannot describe. We descended and entered the valley the first of October 1848. We drove to the fort our brethren had built to protect themselves."*



As soon as Joseph arrived in Salt Lake Valley, in October, 1848, he traveled both north and south of the city, "six to eight miles," in order to find a suitable place to locate. It appears that he was more impressed with the country north of Salt Lake City as he took his family in the vicinity of Bountiful and built a log cabin on North Canyon Creek. The winter was very severe. "*The canyon winds came down cold and raw*", he wrote in his journal. "*We lost two cows, but still we lived and rejoiced in the Holy One of Israel, believing he would sustain us and never suffer us to perish.*"

In the Spring of 1849, he had an interview with President Brigham Young and he asked him if he should remain where he was or go elsewhere. "*He told me my name was down for a Bishop in Salt Lake City, but that they could put another in my place ... He said that I should go north; that I could do as much good there as here, and better for myself; also that they wanted a Bishop there.*"

On March 24, 1849, Joseph L. Robinson was ordained as the first Bishop of North Cottonwood (Farmington Ward), and shortly thereafter established his residence there. The boundaries of his ward were from Bountiful on the South to Ogden on the North.

After having served about one year as Bishop of Farmington, Joseph L. Robinson was called by the First Presidency to accompany George A. Smith and a colony who were being sent to the southern part of the Territory to found a settlement. He was thus numbered among the first settlers of Parowan. In 1851, he assisted President Young and a group in locating Fillmore, the first capital of the Territory.



Having completed his mission in the south, Joseph returned to Farmington in 1853. Grasshoppers attacked the fields of the set-



tlers that summer and he lost all his wheat crop except 28 bushels, yet he did not despair. "We rejoice in the Holy One of Israel," He again wrote in his journal, *"knowing that He will deliver us, and feed us, if need be, as well as he did the children of Israel in Moses' day."* Readers, it was that firm, true, and abiding faith that brought the Mormon pioneers of Utah through all their trials and difficulties, and made them at last triumphant. Without that faith they might have failed.

With the approach of Johnston's Army in the spring of 1858, Joseph loaded his portable possessions into three wagons and moved his family to Utah County. When peace was made with the government a few months later, he with hundreds of others, returned to their homes. "We felt thankful that our God was with his people; that he was fighting their battles and that we had obtained so great a victory." He found his crops growing nicely, wheat, hay, com, and flax; nothing had been destroyed.

In the Fall of 1858, he went to Weber Valley and bought a farm and house. He extended his holdings and labored hard to support his large family. He contributed to the building of school houses, meeting houses, tabernacle and temples. Also he supported the families and furnished the means to Elders laboring in the mission field. He sent teams back to Missouri River to bring in the poor who had no means of making the journey themselves.



When Davis Stake was organized on June 17, 1877, Joseph L. Robinson was chosen as a member of the High Council. Three years later, on October 24, 1880, he was ordained a Patriarch by Apostle Franklin D. Richards. The good and worthy man died on January 1, 1893, while visiting at the home of a daughter, Mrs. A.B. Bybee, of Uintah, Weber County. He was approaching his 82nd birthday, and was ill only a few hours before his death. The funeral and burial were at Farmington.

Notes:

[1] Preston Nibley, "Joseph Lee Robinson, Pioneer of 1848" in *Stalwarts of Mormonism*, Deseret Book, 1954. Entry available via FamilySearch.org



## Chapter 20

### Laurinda Maria Atwood

Written by Stephani Bennion

*With time and patience, the mulberry leaf becomes satin.*

Maltbie Davenport Babcock

Laurinda Maria Atwood<sup>1</sup> (Robinson) was born on May 3, 1821 in Mansfield, Connecticut to Elisha and Anna Hartshorn Atwood. She came to Nauvoo, Illinois, around 1841 with her parents when they were baptized. Her father, Elisha Atwood, helped build the Nauvoo Temple and was a bodyguard of the prophet Joseph Smith. He died in Nauvoo. Her mother, Anna Hartshorn Atwood, died on the road to Winter Quarters.

At 22 years old, Laurinda was married to Joseph Lee Robinson as his third wife. Laurinda and Joseph came across the plains in 1848 and their first child, Jane Geneva, was born in a wagon on the plains at Beaver Creek, Sweetwater, Nebraska while on their way from Winter Quarters to Nebraska. Her daughter Laurinda Parker states, “We can imagine her suffering, riding in a lumber wagon over rough roads, besides losing her parents and leaving her brother, sisters, and friends behind.”



Joseph Robinson was interested in farming and had three farms in Utah, one in Farmington, one in Hooper, and one in Mountain Green. In October 1848, Laurinda and Joseph moved to Farmington and Joseph was called as the first Bishop. Laurinda's daughter tells, “With the approach of Johnston's Army in the Spring of 1858, they moved

<sup>1</sup> Born May 3, 1821 in Mansfield, Connecticut. Died March 1, 1895 in Farmington, Utah.



south to Utah County. When peace was made with the government a few months later, she with hundreds of others returned to their homes. They felt thankful that the Lord was with His people, that He was fighting their battles. They found their crops growing nicely, and nothing had been destroyed.”

In 1859, Laurinda and Joseph moved to the small town of Mountain Green where they raised cows and sheep. Laurinda’s daughter writes, “Laurinda would wash the wool, make the balls, spin the yarn, dye it; and after it was woven, she would make the mens’ suits, womens’ and childrens’ clothes. She raised turkeys, ducks, chickens, also made butter and cheese. Then she would take the long trip through Weber Canyon to Salt Lake City to sell them.”

Laurinda’s son Jeremiah tells that life in Mountain Green was dangerous and they had many scares from the Native American tribes. Often the men would need to stand guard at night. In spite of this, he says “Many of the Indians learned to love and respect mother since she would feed and treat them kindly.” Jeremiah also spoke of his parents’ hard work. “Together she and Joseph pioneered to make a new home; built a church, a school and then a cabin, and grubbed out a farm from the sage brush land.”

Laurinda was talented in other ways as well. She could make straw hats, was a wonderful cook, loved to sing, and had learned to work silk in a factory. In fact, Laurinda’s son, Jedediah says she spun silk that was used as fringe in the St. George temple. Laurinda, as one of the first to spin silk in Utah, was president of the silk works in Farmington and sewed several silk dresses, including some wedding dresses. Laurinda’s daughter tells, “President Brigham Young asked the people to plant mulberry trees. As soon as they grew large enough to furnish leaves, President Young came and asked Mother if she would raise silkworms. She said, ‘I will be pleased to.’ So he sent East and got \$5.00 worth of eggs and



she raised these and then raised more eggs year after year until she raised enough to make the first silk dress in Utah.”

President Young asked Laurinda to come for Conference and had her stand on a chair to show the silk dress. Sadly, she also let the dress go to the World Fair in Chicago and never received it back.

Jeanette Orilla Robinson Clausen, another of Laurinda’s daughters, said of her mother Laurinda, “Mother was faithful and devout, she claimed that through the power of God she could heal any of her children when ill if she could put her hands on them. She was never too proud to have the old spinning wheel in the parlor, she was a spinner as were some of her daughters also. She lived in a log cabin, and had a hard time to keep the rain and frogs out because there was no door or floor. She was a hard working woman, dried fruit, a good cook, and when the Indians were bad she would feed them and treat them kindly.”

Laurinda Parker tells about a spiritual experience that her mother Laurinda Robinson had. One time Eliza R. Snow and Zinna Young came to a Relief Society Meeting. “One spoke in tongues and, while she was talking, she came up to Mother. When the interpretation was given, she said the Prophet says he loves you as he did on earth and for you to go on in the good work and be faithful for the Savior will soon come.”

Laurinda was the mother of nine children who all kept the faith. Her husband had the gift of tongues and also the gift of healing. Laurinda Parker states, “With the blessings of the Lord, they got through without ever having a Doctor.” Her descendents firmly believed that the Lord had blessed them and prospered them through all their trials.

Laurinda Robinson had 66 grandchildren and many great grandchildren, and she died with great faith in the Gospel. Her last words were, “I have suffered much but it was for a good cause.” Laurinda’s daughter states, “She always exhorted her children to be faithful.” Laurinda died March 1, 1895 and was buried in Farmington by the side of her husband.

Notes:

<https://www.familysearch.org/tree/person/memories/KWJD-KNS>



## Chapter 21

### Byram Bybee and Elizabeth Ann Betsy Lane

by David A. Larsen

*Death cannot conquer the hero again.*

William W. Phelps

Byram Lee Bybee<sup>1</sup> was born 25 February 1799 in Glasgow, Barren County, Kentucky to John Bybee III and Elizabeth Kelly as the third of nine children. His early years he was very healthy and athletic. He learned both about shoemaking and stone masonry. He was 5 feet 8 inches and about 160 pounds. His general complexion was dark and his eyes were almost black.

He married Elizabeth Ann (Betsy) Lane<sup>2</sup> on 5 January 1820. Elizabeth was the oldest of 10 children born to Robert David Layne and Mary “Polly” Chapman in Washington, Tennessee on 24 January 1801.

About 1834, Byram was a member of the state militia, which during the summer was encamped at Bowling Green. He was an especially fast runner and, on the day the militia was dismissed, participated in a kind of field and track meet. He exerted himself quite strenuously and then left for home. A severe and cold rain-storm overtook him and he became thoroughly chilled. From that point forward, he was afflicted by weak lungs.

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1 Born February 25, 1799 in Glasgow, Kentucky. Died June 27, 1864 in Grafton, Washington, Utah.

2 Born January 24, 1801 in Washington, Tennessee. Died May 7, 1867 in Grafton, Washington, Utah







Almon Babbitt was an early leader in the Latter-Day Saint movement, a pioneer, and the first secretary and treasurer of the Territory of Utah. He was killed in a raid by Cheyenne Native Americans in Nebraska Territory while travelling on government business between Utah and Washington, D.C.

Elizabeth Jane Bybee Smith, their third child, records, *"My parents were not in the best of circumstances and since their four oldest children were girls, they had to work very hard to help support the family. There were twelve children in the family, six girls and six boys. Three of them died very young. My father was a sickly man and his circumstances would not permit him to give his children a good education, as there were very few public schools. We had no conveniences, not even stoves, wash boards or lamps. For lights we used candles made of tallow or a rag soaked in tallow. We often had to sew and knit by fire-light."*

The family was taught the gospel by Almon W. Babbitt and was baptized in 1841. In 1842 they moved to Nauvoo. Elizabeth records that "The Prophet's enemies were now after his life. He started across the river to go to Iowa, but some of his friends persuaded him to come back, calling him a coward. He turned and went back, telling his friends that he was "going like a lamb to the slaughter". He and his brother, Hyrum were taken to Carthage jail and a mob was raised that killed them both.

The Bybee family, along with many other saints, left Nauvoo in 1846 to escape religious persecution. Byram's property was located near the Mississippi River. They travelled to Sugar Creek, about nine miles into Lee County, Iowa. On 1 March 1846 the Bybee's left Sugar Creek with the Henry Beckstead company for Farmington, Iowa near the Des Moines River. The men found work to earn money for provisions.



Four sons of Byram and Elizabeth.  
Back - John McCann, Robert Lee. Front  
- David Bowman, Byram Levi.

One of the Bybee sons, John McCann Bybee, was one of the 549 men who joined the Mormon Battalion raised mid-July 1846 and left for Fort Leavenworth on July 20th. "The calling of these able-bodied men for the battalion made it impossible for the Saints in their weakened condition to continue their journey toward the West, so they had to seek a place to prepare for the coming winter. Captain James Allen secured from the chiefs, representing the Potawattamie tribes, their voluntary consent for the Saints to make the Indian lands an abiding place as long as they should remain in that country. He also wrote an open letter stating what he had done in this matter and the Indian sub-agent also endorsed the letter which Colonel Thomas L. Kane forwarded with a communication of his own to the President of the United States."

"A site was chosen on the west banks of the Missouri River. Each family labored diligently to construct some kind of a house in which they could find shelter; many were merely dug-outs built in the side of the hill. They called it, "Winter Quarters".



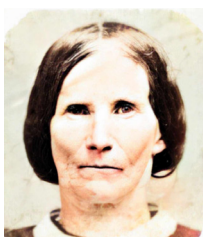
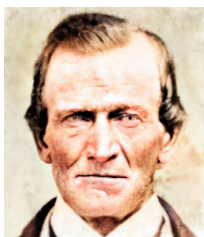
Captain Levi Hammon led 64 pioneers to Salt Lake City including 5 Bybees. Here, he is seen with his wife Polly--a daughter of Byram and Elizabeth.

On 21 June 1851 the Bybees, who were part of the Levi Hammon company, started on their journey to Salt Lake City, Utah. Levi was married to Byram and Elizabeth's oldest daughter, Polly. Three months and over one thousand miles later they arrived on 21 September 1851. They settled in Uintah, Weber County, Utah with their son John who had been part of the Mormon Battalion and had arrived there before his family.

Byram was a shoemaker and suffered from poor health. He served as Justice of the Peace from 1854 to 1861. Byram married another wife, Elsie Maria Knudsen in 1856. They had two children.

The Bybees moved to Southern Utah with hopes that the milder climate would be better for Byram's health. They made their home on the Virgin River. Byram remained in Southern, Utah where he died in 1864 at Grafton, Utah and was buried there. His wife, Elizabeth, was brought back to Smithfield, Utah, by her son Robert Lee, where she died 7 May 1867 and was buried in Smithfield. Byram's second wife apparently remained as she was buried in Grafton a year later.

Notes: <https://tinyurl.com/kc434u9x>



## Chapter 22

### Myron Higley and Priscilla Ebberson

by Paul A. and Susan R. Larsen

*Love will find a way through paths where wolves fear to prey.*

Lord Byron

Myron Higley<sup>1</sup>, son of Job Higley & Dorcas Eggleston, was born Dec. 29, 1801 in Bridgewater, New York. Myron descended from John Higley who had emigrated to America from England in the late 1600s. Myron's father died in a shipboard accident when Myron was 7. At age 12, Myron and his younger brother were leased to an uncle who treated them poorly, such that they ran away after two years of service. They wandered off some forty miles and were kindly taken in by a stranger with whom they lived for some years.

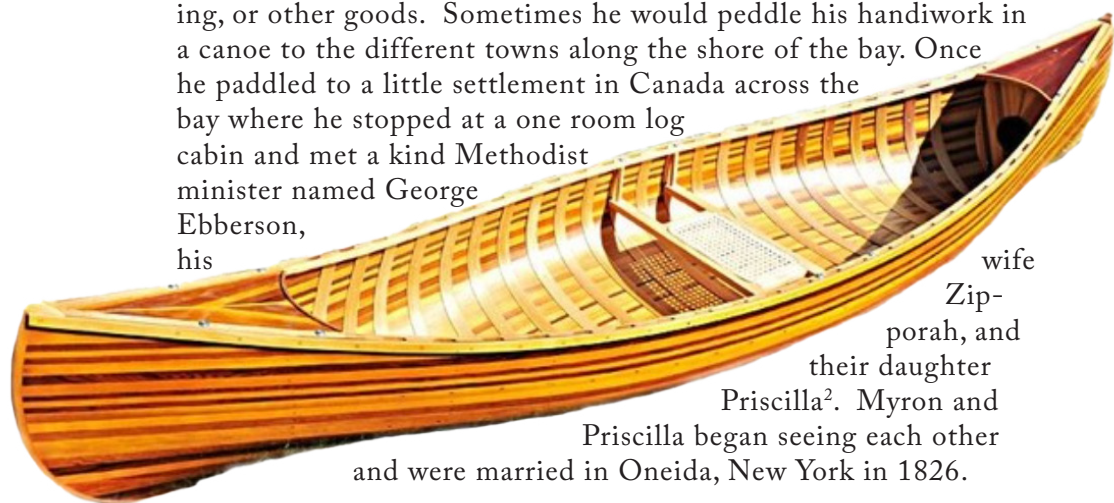
They then went to Gananoqui, Canada, and engaged in the business of turning wooden bowls and making water buckets. Myron owned a turning lathe that would make bowls, dishes, rolling pins, butter ladles, and other wooden objects, and he would also sell



<sup>1</sup> Born December 29, 1801 in Bridgewater, New York. Died June 16, 1887 in Hooper, Weber, Utah



them to surrounding towns and cities, or barter for food, clothing, or other goods. Sometimes he would peddle his handiwork in a canoe to the different towns along the shore of the bay. Once he paddled to a little settlement in Canada across the bay where he stopped at a one room log cabin and met a kind Methodist minister named George Ebberson, his



wife  
Zip-  
porah, and  
their daughter  
Priscilla<sup>2</sup>. Myron and  
Priscilla began seeing each other  
and were married in Oneida, New York in 1826.

Priscilla was born in Leeds, Canada. Her father George was poor but very humble and prayerful. At one time, their family was in dire circumstances with no food. George knelt down with his family in prayer that they might obtain food. When they rose to their feet, an Indian came through the door with a pan of flour. He told them they were welcome to it and then left. They were all so astonished that they didn't thank him. He disappeared before they could see where he went. They had never seen him before or after, but were very grateful to the Lord and this manifestation of their faith.

Myron & Priscilla resided in Leeds, Canada for 10 years. They had 5 of their children there...Nelson, Clarissa, George, Edwin and Adelia. Nelson passed away when he was one. They heard and embraced the Gospel just before the Civil War (1842) (referred to as the Patriots War in obituary). He then moved to New York and presided over a branch of the church in Port Leyden for two years. He visited his mother and converted her. Her new husband was very opposed to religion. She concluded to not be baptized and requested that one of her daughters have her baptized if she wasn't able to in this life.

Myron and Priscilla had three more children while in New York... Abigail, James and Dorcas. Priscilla had an elder sister named Betsy who was married and lived near Port Leyden. One time Priscilla went with her baby in arms to visit her while her husband

<sup>2</sup> Born August 2, 1806 in Leeds, Canada. Died January 21, 1892 in Hooper, Utah.



continued on into Port Leyden. Her sister ran out and they hugged and kissed each other. Then Betsy asked if it was true that she and Myron had left their own good church to become Mormons. Priscilla tried to explain how this came about but Betsy wouldn't listen. As Betsy hurried into the house she said, "Priscilla, never darken my door again." Then she slammed the door shut. Priscilla had to



walk back home three miles through a forest with her baby. There were wolves and panthers. She knew what all pioneer women knew...a crying baby will attract these animals. She was nervous and shaken by what had just happened.

Then she heard one of these animals in the distance. She knelt down and prayed that her baby wouldn't cry and that they would reach home unharmed. A wonderful feeling came over her and her baby went to sleep in her arms. She felt protected the

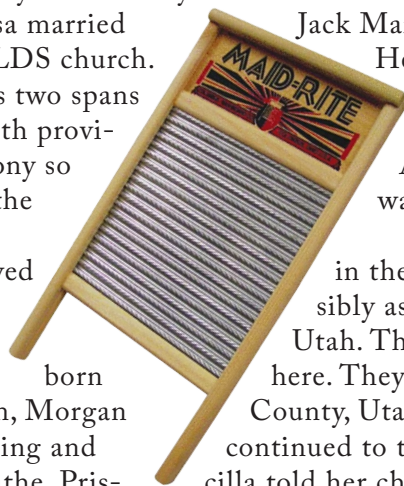
rest of the way. She had a stronger testimony and felt the power of this new faith.

A large company of Saints were moving west to settle in or near Nauvoo, Illinois. Myron and his family decided to move with them. As the Higley's were packing their belongings, Priscilla's father came to see her. He had heard that she joined the Mormon church and asked if she really believed in it. She told him she did and he told her to always be faithful to it. Being a minister he felt bad that his daughter was leaving his faith. He stayed all night and the next day bid them god speed and farewell. George had a team and sleigh and went home through the forest. He waved until they were out of sight. They listened to the sleigh bells until they faded out. That was the last time Priscilla ever saw her father.

Instead of stopping at Nauvoo, Myron's family, along with some other Saints, settled at Benton Fort, Iowa. Mary Jane was born here. They then moved to Council Bluffs, Iowa. The country was strange and Myron was unable to make much of a living. It was their objective to go west to the Utah Territory as soon as possible. They decided to have their oldest son, George, go first. George left with a merchant train from the Missouri River. He arrived in Salt Lake in the autumn of 1851 with only 25 cents in his pocket.



In the spring of 1852, Myron and the rest of the family started for Utah. In Laramie, Wyoming, George met them and helped them the rest of the way. Before they moved from Benton Fort, their daughter Clarissa married member of the LDS church. Jack Martin who wasn't a gave the Higleys two spans He was wealthy and wagons filled with provisions. The children owned a pony so Abigail and Adelia rode it most of the way to Utah.



When they arrived they were positioned in Centerville, Myron Jr. was born Mountain Green, Morgan engaged in farming and articles on his lathe. Priscilla told her children the following story about their life in Mountain Green:

*"When we lived at Mountain Green, there was a tribe of a thousand Indians camped in the hills in the back of our cabin. One day while I and my young daughter, Mary Jane, were washing clothes beside the creek, a young Indian brave with bow and quiver of arrows came up to us, took off his dirty black shirt and threw it into the tub of water among my clean white sheets. As often as I threw out his old stinky shirt, he would put it in again. So I grabbed the wash board ready to hit him over the head if he tried it again. Mary Jane began to cry. As he left he said, 'I no scalp brave squaw. I scalp little squaw. She no brave. Just then Myron came and the Indian fled. Myron took a fourth part of a pig he had just killed to the Indian camp. He told the chiefs about the behavior of the big Indian, and he was tied to a tree and given a good lashing."*

After living in Mountain Green, Myron and Priscilla bought a farm in East Weber. In 1864, Myron and Priscilla's 20-year-old daughter, Dorcas Higley Clark, lay stricken with typhoid fever in a remote town in Montana, contemplating the future of her 6-month-old daughter, Ida, and 3-year-old son, Frank. Her dying wish was that her children be raised by her parents, who lived over 350 miles away in Weber County, Utah. When Dorcas finally passed, her mourning husband Leonidas undertook the week-long journey from Virginia City, Montana to deliver the children to 63-year-old Myron and 58-year-old Priscilla. Partway through the journey, Leonidas and his fellow travelers encountered a severe blizzard and had to burn one of their two stagecoaches to keep from freezing. Leonidas struggled valiantly to protect his chil-

dren from the cold, but many in the company advised him that Ida would never survive and should be left for dead in a snowdrift. Refusing to abandon her, Leonidas strapped Ida and Frank to his body between pillows and continued on. What joy he felt when he finally arrived at the Higley home and delivered the children as promised.

Myron and Priscilla felt great compassion for these motherless grandchildren, and cared for them with the support of their 14-year-old daughter, Elizabeth, and their 11-year-old son, Myron Jr. The other adult children -- Clarissa, George, Adelia (our ancestor), Abigail, and Mary Jane -- some of whom were still living in the Ogden area, also lent a hand. Through their efforts, both Ida and Frank lived long and prosperous lives and had a vast posterity. These events painted the finishing touches on the lives of Myron and Priscilla who had led lives full of service and sacrifice.

The final years of their lives would be lived in Hooper, Utah, where they moved in 1872. It would be said of Myron that he was a very religious man and a great reader of the Church works. He rode his horse in all kinds of weather to attend church and bore his testimony often. He also spoke often from the pulpit. It is said that he could quote scriptures from the Bible from cover to cover. He was also an expert horseman. Myron was tender-hearted and strictly honest. He and Priscilla were faithful church members and would both live to be 85 years old. They had 11 children, 71 grandchildren and 56 great grandchildren in 1887.

#### Notes:

1. FamilySearch.org - See biography of Joseph Wadsworth for story about the Higley's moving to Weber and living out of dugouts in the cold
2. FamilySearch.org - See writeup by Amy Arave Fielding for Elizabeth Higley and Dorcas Higley
3. FamilySearch.org - See writeup starting with "John Higley. . ."
4. See "compiled history of Myron Higley . . ." from 2019 Overland Travel Database



## *Chapter 23*

### **Ezekiel Johnson Jr.**

by Michael A. Larsen

*“...and he that loseth his life for my sake shall find it.”*

Matthew 10:39

**E**very person faces adversity throughout their lives, and Ezekiel Johnson<sup>1</sup> was definitely no exception to that truth. In fact, his adversity started while still in the womb of his mother. His father left for the Revolutionary War before little Ezekiel was born--and never returned. His mother remarried, but Ezekiel's stepfather was so rough and abusive that he ran away from home, never to return, and never to see his mother again. What a sad beginning! And though his enterprising ways would lead to marriage to an amazing woman and a beautiful and numerous posterity, he would lose those things dearest to him and spiral into alcoholism and depressed solitude and never actually join the church in mortality. Never joined the church?

Well, you may ask, why then are we reading about him in this book? Well, despite such a discouraging and disheartening series of life experiences, President Wilford Woodruff would one day declare, “I know [Ezekiel Johnson] was one of the first martyrs to the cause of Christ in this dispensation.” Now doesn't that sound like an intriguing tale?

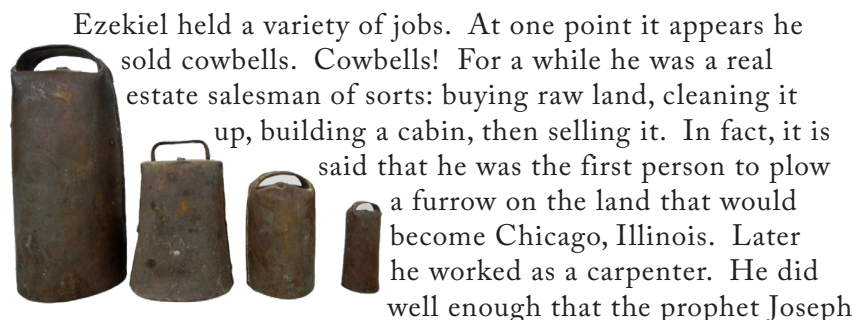
As romantic as it may sound to be born in 1776, merely months prior to the signing of the Declaration of Independence, all was

<sup>1</sup> Born 12 January 1773 (or 1776), Uxbridge, Worcester, Massachusetts Bay Colony, British Colonial America. Died January 13, 1848 in Nauvoo, Illinois



not well in the home of Ezekiel Johnson. He was conceived out-of-wedlock, and his birth father left home to fight in the Revolutionary War before his newborn son entered the world. He did not return from the war to raise his new son, but instead either married someone else or died at the battle of Bunker Hill. So it was that Ezekiel was raised fatherless for the first few years of life until the age of 3 when his mother married James King. Mr. King's rough and abusive treatment of his stepson led to drastic action by young Ezekiel. One day as he was sent to collect a debt owed to his stepfather, Ezekiel just kept on going, never to see his mother again.

We do not know much about the ensuing years of his youth, but eventually he married Julia Hills, and together they would parent 16 children! Even though six of those would die before marriage, Ezekiel and Julia would have 164 grandchildren, and it is thought that their posterity make up the largest family within The Church of Jesus Christ of Latter-day Saints. His son Benjamin described him as such: "As a husband and parent he was tender and affectionate. As a neighbor, obliging and true. His integrity was never questioned. His word was his bond. He was a gentleman in all things except his intemperance (he was an alcoholic), at times this seemed to change his whole nature. He was about 5 feet 10 inches tall, light brown hair, piercing blue eyes, solid build, nice looking, sought after by friends. He was feared only for his words. He never struck any living thing except with his words."



Smith was known to hit up Ezekiel successfully from time to time for a loan or donation. On one occasion, President Snow was sent by Joseph Smith to get a donation from Ezekiel who gave \$50. In 2021 that would be the equivalent of almost \$1500! The money was accompanied with the following comment: "Give that to your \_\_\_\_\_ Prophet, that's the last he'll get." What a colorful character—generously building the kingdom on one hand while swearing at the prophet of the Restoration on the other!

Perhaps exploring why Ezekiel never joined the church would be helpful to explain his spiritual polarity. Two of Ezekiel's older sons, Joel and David, met missionaries of The Church of Jesus Christ of Latter-day Saints in Kentucky and were converted. They returned home in the Fall of 1831 to testify of the gospel to their family. With the help of forceful preaching and reasoning of an Elder James Brockenbury, the rest of the family became converted as well...all except Ezekiel, that is. In fact, it is believed that while he was away for work, his wife and kids joined the church and moved to Kirtland unbeknownst to him. One of his descendants described the situation well: "Ezekiel was angry, broken hearted, and bitter to think that he must now sacrifice his home, his place in the family, his self-respect and pride of manhood, or else give in and join this religion which he hated because he felt it had robbed him of all that was dear to him."

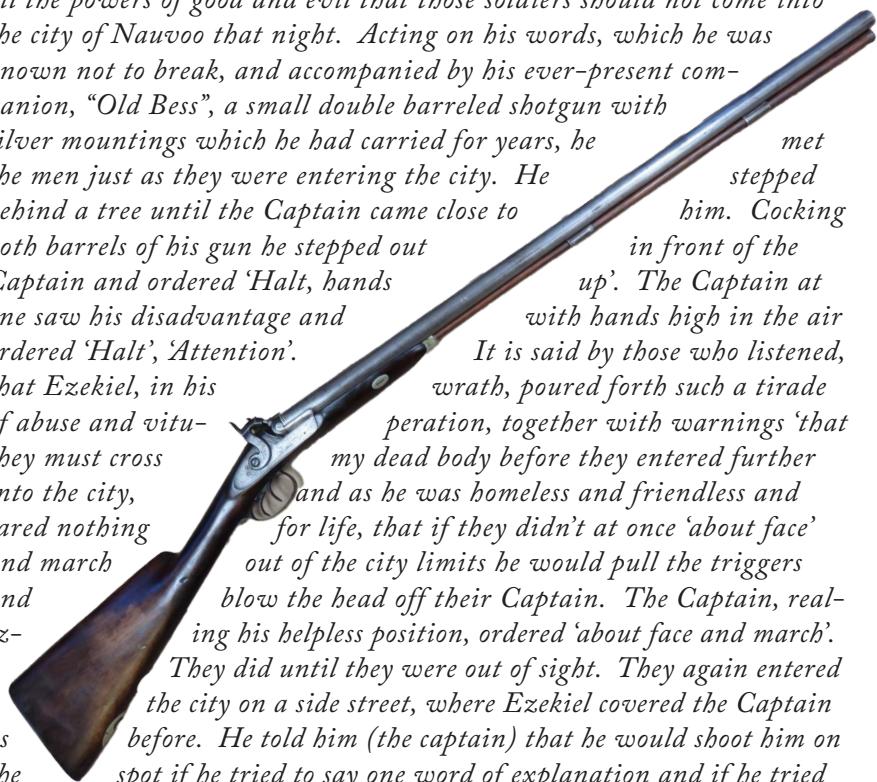
The following years had their share of sadness. In 1833 his son David died from sickness. In 1835 his son Seth died after his health failed upon return from participation in Zions Camp. That same year Ezekiel became completely divorced from his home. The next year he lost two daughters (Susan and Nancy) to tuberculosis. At some point he started to drink, which may have played a role in his not joining the Church and in his divorcement. In the wise words of his descendant, *"The great tragedy of it all was that these two fine people (Ezekiel and Julia) did not join the church together and go hand in hand through the early trials and tribulations of that period. What a comfort they could have been to each other, and how lonely they must have been, each brooding over the sorrows they had encountered alone. But such was their situation. Julia at Nauvoo, finding comfort in her church duties, ministering to the poor and needy, nursing the sick, and Ezekiel alone in his cabin, or wandering aimlessly about the streets, just waiting, waiting."*

But let us not get bogged down in a sorry story of despair or desperation, for Ezekiel's story is equally a story of restitution, even redemption. Despite the tragedies he endured, Ezekiel was blessed through spiritual experiences as well. For instance, his daughter Nancy fell from a horse at an early age, breaking her hip joint. After years of using crutches to avoid putting weight on her injured leg, Elder Jared Carter visited their home and commanded her in the name of Jesus Christ of Nazareth to leave her crutches and walk, which she did immediately. It is considered one of the first miracles of this dispensation.



Another key spiritual experience of Ezekiel's occurred when the prophet Joseph Smith was martyred in Carthage. His son Joel wrote, "The cruel death of the Prophet now brought a new feeling and the spirit over my father. Instead of joy in his death, he greatly sorrowed that he had ever been Joseph's enemy. He deplored his death and cursed bitterly his murderers, and he would gladly have assisted in bringing them to justice, and this feeling never again left him, but on the contrary, he defended the Saints whenever an opportunity came to him."

This magnificent change led to one of the most dramatic stories we have of Ezekiel Johnson. From the words of his son-in-law David, *"On one occasion it was reported that a company of soldiers under a captain, was marching on Nauvoo to compel the saints to leave the city at once, even before the time set by the agreement of the commissions who made a treaty of expulsion. Ezekiel heard of this treachery on the part of the mob, and his anger knew no bounds. He swore by all the powers of good and evil that those soldiers should not come into the city of Nauvoo that night. Acting on his words, which he was known not to break, and accompanied by his ever-present companion, "Old Bess", a small double barreled shotgun with silver mountings which he had carried for years, he met the men just as they were entering the city. He stepped behind a tree until the Captain came close to him. Cocking both barrels of his gun he stepped out in front of the Captain and ordered 'Halt, hands up'. The Captain at one saw his disadvantage and with hands high in the air ordered 'Halt', 'Attention'. It is said by those who listened, that Ezekiel, in his wrath, poured forth such a tirade of abuse and vituperation, together with warnings 'that they must cross my dead body before they entered further into the city, and as he was homeless and friendless and cared nothing for life, that if they didn't at once 'about face' and march out of the city limits he would pull the triggers and blow the head off their Captain. The Captain, realizing his helpless position, ordered 'about face and march'. They did until they were out of sight. They again entered the city on a side street, where Ezekiel covered the Captain before. He told him (the captain) that he would shoot him on the spot if he tried to say one word of explanation and if he tried again to enter the city he would shoot him from behind a tree without any further warning. The mob seemed to believe what he said for they went into quarters outside the city limits for the night."*





This delay allowed the saints time to prepare, and by the next morning the element of surprise was gone, and the conflict between the soldiers and the saints was resolved without bloodshed. However, Ezekiel became a marked man, and those whose evil plan he had thwarted later whipped and beat him so severely that, after some time of suffering, he succumbed to his injuries and died.

His son Joel found consolation in that, “during the last year of his life, Ezekiel had ceased the use of [alcohol] and realized the great wrong he had done himself and his family by his opposition. He knew the gospel was true and had asked for baptism, of which his sudden death deprived him” It was to this son that President Wilford Woodruff solemnly remarked, “*I know your grandfather was one of the first martyrs to the cause of Christ in this dispensation.*”

The Johnson family had been close with the prophet Joseph Smith since Kirtland, and on one occasion Joseph Smith remarked to Julia Hills regarding her husband who was an alcoholic that “he should yet be a great man and sit at the head of a kingdom.” Ezekiel Johnson, under authorization by the First Presidency of the Church, was eventually sealed to Julia and his family.

“...and he that loseth his life for my sake shall find it.” Matthew 10:39

Notes:

1. Rolla V. Johnson, Boyhood and Marriage, Familysearch.org
2. Brief History of Ezekiel Johnson, edited from account written by Joseph Elbert Johnson, Familysearch.org



## Chapter 24

### Julia Hills

by Michael Larsen

*The most precious jewels are not made of stone, but of flesh.*

Robert Ludlum

The story of Julia Hills<sup>1</sup>, like most pioneer tales, is a story of faith and devotion despite hardship. For a detailed history, one can refer to an entire masters thesis that was written about her, but for a more concise version, read on.

Though not much is known about her early years, Julia grew up during an exciting time of our nation's history. According to Jessie Terry, one of her descendents, "*Julia grew to womanhood in one of the most imaginative and creative periods in our nation's history. It was just after the Revolutionary War had been fought, and when our present government was being formed. Julia was six years old when George Washington took the oath of office to become the nation's first president. With the forming of the government, and the signing of the constitution came not only national advancement but also cultural and religious advancement. For the first time people could worship as they pleased.*"

Julia grew up in a religious home, heavily influenced by the Presbyterian Church. They were a close family that valued education, and they believed that the afterlife would be influenced by their actions here. Her father died when she was barely 4 years of age.

<sup>1</sup> 26 September 1783 Upton, Worcester, Massachusetts, United States. Died May 30, 1853 in Council Bluffs Iowa.



Julia married Ezekiel Johnson at the age of 17, and due to Ezekiel's restless spirit, they moved around a lot during the early years of their marriage. Eventually they ended up in Pomfret, New York where 9 of their 16 children were born, including William Derby Johnson who we are descended from. Pomfret was a beautiful area, and they had a variety of fruit trees and were able to raise good crops. It was here that their oldest son, Joel, shared with them that he had joined The Church of Jesus Christ of Latter-day Saints in Ohio. This news was looked upon with horror, and they (Julia and the older kids) started to read the Book of Mormon in secret, possibly to expose Joel's delusion, but instead it, "led to marveling at the simplicity and purity of what they read." Their son Benjamin wrote about this secret study of the Book of Mormon, "After a few days of secrecy I was permitted to meet with them...I was only thirteen at the time but sensed the importance of the book."

Julia's conversion led to baptism, despite the fact that her husband was not inclined to accept the gospel. She endured persecution from the community and local religious leaders who "tried everything possible to turn us away from the truth, calling for 'signs', etc." Her husband intended to move them to Illinois, but Julia decided that she and her children would follow the saints to Kirtland instead, so Ezekiel followed them. However, the strife over



Stocks - Men's ruffled neckwear

his refusal to join the church eventually led to his departure. Julia was left with the burden of supporting her large family alone.

neckwear) and palm leaf hats, providing a comfortable living. They helped with the



Kirtland Temple

How difficult it must have been for Julia as a single mother. But they all worked together, manufacturing stocks (men's ruffled



building of the temple too. "The entire family gave everything they had. All of

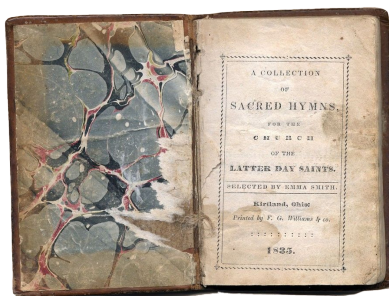
Julia's sons worked diligently. David, who was 23 years old, tried to work too hard. His lungs started to bleed

and he become seriously ill. On October 30, 1833, he was the first of five of the family to die of [tuberculosis]...Before David died, he was able to bear his testimony through the gift of tongues. This was interpreted by his best friend Don Carlos Smith (brother of the Prophet Joseph Smith). The prophet tells us in Church History of the loss David's death was to the Church." It was also during this time that her daughter Nancy, who had been using crutches from her youth due to falling off a horse and breaking her hip, was miraculously and instantaneously healed when Joseph Smith Sr. and Jared Carter came to the home to give a blessing.

Within a short four years, Julia lost more children. Seth died after participating in Zion's Camp. Susan died at age 22. Beloved Nancy was next to pass, succumbing to tuberculosis as David had. With her death, all of the older children who were living at home were lost, and the stocks and palm hats production halted. Julia bought a farm to support her family. Julia's family took part in the joyous dedication of the Kirtland Temple, but the extreme persecution of the saints that followed led to an exodus to Missouri and then on to Nauvoo.

There was so much sickness and death suffered along the way that Julia even adopted a 10 year old who lost both parents. Upon reaching Nauvoo, Julia and her children settled an area just outside Nauvoo which they named Ramas. It would later be named Macedonia. While there, Julia lost two more children: 13 year old Amos Partridge (her youngest) and Mary Ellen three years later, leaving Mary's son David and a newborn for Julia to care for. The baby died six months later, but David would stay with Julia until her death.

Julia and her family were friends with the Smith family during their time in Nauvoo. A few instances illustrate this. When Emma put together the first hymnbook, she chose a hymn that Julia wrote. Also, when the prophet received the revelation on plural marriage, one of the people he chose to speak to about it was Julia. In fact, she consented to him taking her daughter Almera to be one of his first plural wives and had two of



First Latter-Day Saint Hymnbook

her daughters who had passed away sealed to him as well. Because they were now connected to the Smiths through marriage, some people in Nauvoo started referring to them as “The Royal Family”. Benjamin Johnson described the situation as follows: “In Macedonia the family were quite numerous and influential and envious people sometimes dubbed as the “Royal Family”. When the Prophet Joseph Smith heard of the honor conferred upon us by our neighbors, he said, “The name is and should be a reality; that they were a royal family.”

According to Benjamin, Joseph also blessed Julia and made her a promise that “for your faithfulness and acceptance of so

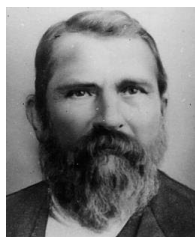


unpopular a doctrine, and bringing such a numerous family into the church, that when the crown should be made for her brow in the Eternal World, everyone of her jewels (children) would be there.” What a promise!

Julia never reached the Salt Lake valley, dying in Council Bluffs, Iowa on her way. She was eventually sealed to Ezekiel though he never joined the church in mortality. May we all recognize our place as one of Julia’s jewels and live true to the truth she cherished!

#### Notes:

1. Jessie Jolly Terry, History of Ezekiel Johnson and Julia Hills, Familysearch.org
2. <https://archive.org/details/BiographyOfEzekielJohnsonAndJuliaHills>



## Chapter 25

### William Derby Johnson Sr. Jane Cadwallader Brown

by Katharine (Kate) Larsen

*With so great an inheritance, we can do no less than our very best.  
Those who have gone before expect this of us.*

– Gordon B. Hinckley

**H**ave you ever heard the story of your ancestors, William Derby Johnson Sr.<sup>1</sup> and Jane Cadwallader Brown<sup>2</sup>? William was born on October 27, 1824, in New York. He was the thirteenth of sixteen children. His parents were Ezekiel Johnson Jr. and Julia Hills. Sometime before William turned twelve, his mother, Julia, took the children and traveled to Kirtland without Ezekiel to be with the Prophet. His father, Ezekiel, never joined the church, but at the end of his life his heart was softened by the martyrdom of Joseph and Hyrum Smith, and he died after being brutally wounded defending the saints against a mob. William was baptized at the age of twelve in Kirtland. They moved to Springfield, Illinois, then to Nauvoo, where he met Jane Cadwallader Brown.

Jane was born in Ohio on June 5, 1832. Her parents were Abia William Brown and Abigail Cadwallader. She was the second oldest in a family of seven children. Her parents were Quakers, so she grew up learning much about equality and God. She had beauti-

<sup>1</sup> Born October 27, 1824 in Pomfret, Chautauqua, New York, United States; Died April 13, 1896 in Colonia Diaz, Ascension, Chihuahua, Mexico

<sup>2</sup> Born June 5, 1832 in North Birmingham, Goshen Township, Columbiana, Ohio, United States; Died January 19, 1908 in Colonia Diaz, Chihuahua, Mexico





ful dark hair and eyes. When Jane was just sixteen, she married 24 year old William and converted to the Church of Jesus Christ of Latter-day Saints. William adored Jane. She was the queen of his life.[1] She took much pride in her appearance, and was always very neat and clean, even after she had twelve children. Jane loved to sew, and made many beautiful quilts. When she was 29, the family moved to Salt Lake with the Sixtus E. Johnson Company. Of the journey, Sixtus Johnson wrote:

*"I was captain of a company of 60 wagons which crossed the plains in 1861. The company was made up of people from the old country. They had to be taught everything. We cer-*

*tainly had a time when the oxen would stampede, scattering bedding, food and utensils right and left. When we camped at night, we formed a corral of the wagons to keep the cattle in. The bugle for rising sounded at 5 a.m. and*



*the company was moving at 7 a.m. Some of the women gave me the blackest looks as they came running along behind the wagon with their kettles in one hands and their biscuits in their aprons, but I know what it would mean for the poorly clad immigrants to be caught in the mountain snows, so I hurried them along.*

*We camped on Saturday afternoons to wash and fix up the wagons, and we rested on Sundays. Some evenings after supper a violin was brought out and the time was spent in singing and dancing until the bugles sounded for the people to retire.*

*Do you suppose those people were unhappy to be going to a desert country, a land where the trapper said nothing would grow? No, they were usually cheerful! But one night some were dissatisfied and quarreling. So, taking a stick, I drew a line on the ground and said, "All who whant [want] to follow me step on the right, and all who don't step on the left." They all stepped on the right. We had only two deaths in our company. A very old woman died and a boy was drowned. We arrived in Salt Lake just in time to escape the snows. Those same women who had given me such balck [black] looks now thanked me with tears in their eyes."*

*The family made a nice house in Salt Lake on the spot where the Union Pacific Depot now stands. One of William's talents was making medicine. In fact, one of his granddaughters, Jane Cadwallader Johnson Parry, said, "He made medicine we called 'essence of life.' It was good for fevers, intestinal inflammation, etc. In fact, he told us it was a cure for cholera. He also made a stomach powder that was wonderful, and a salve we called "Johnson salve."*

*At this time, their first child, William Derby Johnson Jr., was born. They started up a store and named it Johnson's. Often they would sell pies, cakes, and bread that were made by Jane. They also owned a large herd of cows, which they milked by hand. It was the duty of two of their children to milk these cows and make fifty pounds of cheese every*



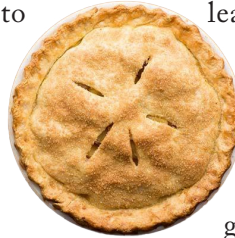
*day. However, they did not do it on their own. They often hired Native Americans to help them. In the fall of 1870, when Jane was 38 and William was 46, they moved to a place which would become Johnson, Utah. It was named for William Derby Johnson Jr. and his brothers, who would later settle there.*

*The family owned a comfortable home there, with a good house, fine garden, flowers, orchard, park, and fishpond. Jane served as the Relief Society President of the Johnson ward for many years. William was faithful to Jane for all his life, and although he did get sealed to one other woman, he never lived with anybody but his beloved Jane.*

*William and Jane's first son, William Jr., had moved to Colonia Diaz, Mexico, and in 1890, when William was 65 and Jane was 58, they joined him there because their son, who was a polygamist, had moved there and urged them to move there because of the beautiful country. Jane sold their property in Utah for \$50,000, which is equivalent to about 1.5 million dollars today. They lived in Colonia Diaz for some time. In 1896, William passed away at age 71. Jane lived for twelve more years before also passing on. This lovely couple was very faithful and courageous. I hope that you will remember and honor them your whole life.*

**From William Derby Johnson Life Story, 1824-1896 [1]:**

While the family were living in Johnson his family tell [told] of his fish and pond and ducks. William Derby was so fond of his fish he even had names for many of them, as he would throw feed to them and call them by name they'd swim up to get the food. His children said one of his peculiarities was at meal time, he insisted on eating his desert, pie or cake at the beginning of his meal, as he always said if he had to be the potatoes and His family also said when the children long indeed, but when he came to the on the potatoes and about over.



leave off anything it would  
gravy, and not the cake.  
a long sincere prayer, and  
were hungry this seemed  
they always knew that  
part of asking the blessing  
gravy, that the prayer was

**Written by one of William's granddaughters, Jane Cadwallader Johnson Parry:**

*One day some little ducklings got away from the pond and their mother. Grandpa saw them and heard their squawking. He tried to drive them toward the pond, but they wouldn't go. So he caught them one by one and put their heads between his fingers and started toward the pond. The ducks kept squawking, of course, so he ran with them, afraid that they would die before he got them there. He was going so fast that when he reached the pond he couldn't slow down enough, and into the pond he went with the ducks.*

*Getting out, he looked all around to see if anyone had seen him take the plunge. Not seeing anyone, he went on about his work. By noon when Grandma called him to dinner, his clothing was dry. Grandma asked him, "William, why didn't you come in and change your clothes when they were wet?"*

*"How did you know I got wet?" he asked.*

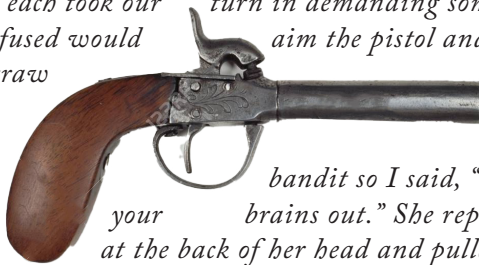
*"I saw you fall into the pond with the ducks."*

*"Fine thing," Grandpa bristled, "you would let me stay out there and catch my death of cold, instead of calling me in to change my clothes." But Grandma just said, "William, after all, I thought you were old enough to KNOW."*

### **From A Partial Sketch of My Life by Elmer Wood Johnson [2] (son of William Derby Johnson Sr. and Jane Cadwallader Brown)**

I thought this would give you some idea of the situations William and Jane had to face.

*One morning as the camp was busy getting ready to start the day's journey, cousin Della Barton (who was older than I) and I were already seated in the wagon where we were going to ride. In the rear of the wagon hung an old pistol. We took it down and were playing hold up with it. We each took our turn in demanding something of the other and if refused would aim the pistol and pull the trigger. I had an old straw hat on my head; she snatched it off and placed it on her own head. It was my turn to be the bandit so I said, "Give me my hat or I'll blow your brains out." She replied, "I'll not do it." I aimed at the back of her head and pulled the trigger and it fired.*



*Della jumped out of the wagon and with her hands clasped to the back of her head, blood running down her neck, she ran around the camp screaming, "Elmer has killed me, Elmer has killed me." There I sat frozen stiff with horror. I felt paralyzed. Mother came to the wagon. She afterward said that I would never be whiter when I was dead than I was then. In a few seconds every one began to realize that Della was acting strange for a person who had been killed, and after examining her found that although the wound was bleeding the bone was not injured at all. It seemed there was little powder behind the ball and so it was not serious. I learned a lesson and for seventy-two years have steadfastly kept my resolve to never point a gun either loaded or empty at any one and have advised others to do the same.*

### **From Life Story of William Derby Johnson Sr. [3]:**

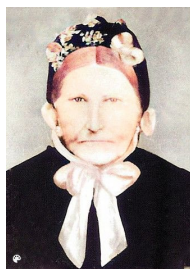
William Derby Johnson Sr. tells of an interesting experience he encountered one day while hauling a load of merchandise for his store in Council Bluffs. As he traveled along at about midday, he came across a man walking along the road. William stopped and the man climbed up beside him. The stranger said to him, "You are planning on camping at this certain spot tonight." He then told William not to camp there as he had planned, but to change his camping plans as there would be Indian trouble that night... He

also gave him some other advice. The stranger then got down from the wagon and bid him good day. William turned to the stranger to inquire his name, where he had come from, and where he was going, but to his amazement the man was nowhere to be seen. He had disappeared as suddenly as he had come. However, William followed the stranger's advice and changed his camping place... He learned later that the immigrants who had camped there that night were all slaughtered by the Indians.

Notes:

1. William Derby Johnson Life Story, 1824-1896 from Familysearch.org
2. A Partial Sketch of My Life by Elmer Wood Johnson
3. Life Story of William Derby Johnson Sr.





## Chapter 26

### Elizabeth Ann Coles (Baldwin) (Cutler)

Written by Stephani L Bennion

*No pressure, no diamonds.*

– Thomas Carlyle

Is it possible to rise above tragedy and sorrow to create a meaningful life? Elizabeth Cole's life would suggest it is.

Elizabeth Coles<sup>1</sup> was born in Badby, Northampton, England on December 23, 1805 to William and Ann Smith Coles. When Elizabeth was just 5 years old, her father died of consumption. Consumption was a disease now called tuberculosis which causes coughing, fever, and chest pain. Without her father to provide for the family, Elizabeth's mother tried to care for Elizabeth and her younger twin brothers John & Thomas, but she was unable to pay the rent. Finally, after two years, Elizabeth's mother deserted her children. She left them in an empty house with no food or furniture, hoping that someone would find and care for her children. Elizabeth was almost 7 years old.

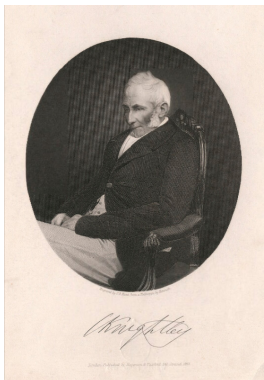
Elizabeth wandered the streets, looking for scraps of food to feed her and her two-year-old brothers. Although she tried her best to care for them, Elizabeth's brothers died of hunger and exposure.



1 Born December 23, 1805 in Badby, England. Died November 20, 1882 in Payson, Utah.



Elizabeth went to live in the workhouse. The workhouses were places where around 30-40 poor people, mainly children, elderly, or handicapped people, would spin wool or repair shoes. When the workhouse children were around 12 years old, they would be sent out as apprentices or to serve in higher classes of homes. The workhouses had straw beds, tall walls surrounding the buildings, and meals of pottage or bread and meat. Fortunately, the children in the workhouses were taught to read. [1]



When Elizabeth was old enough, she worked for Sir Charles Knightly until she became a lady's maid to Lady Knightly. Sir Charles Knightly was a British Conservative Politician and member of Parliament. Elizabeth longed to improve herself and would later tell her children, "Keep your head above water, associate with those better than yourself rather than those below you."

On 1 Feb 1825, Elizabeth married David Baldwin of Birmingham, and they eventually had 13 children, 3 of whom died in infancy.

David Baldwin was a miller, baker, and flour dealer. Although David was only a journeyman baker, Elizabeth was a capable businesswoman and worked to increase their business. Through her efforts, her husband rose to the position of master baker and they brought in a business partner named Isaac Cutler.

Isaac Cutler was the one who introduced the Baldwin family to the LDS church, and Elizabeth was baptized October 1848. The Saints were gathering in Utah and Elizabeth and David longed to join them. David left in 1849 with their son Henry to travel to America and prepare the way for the family's journey. Henry was a mischievous boy and Elizabeth felt it would be best for the family if he went with his father. Unfortunately, David and Henry arrived in St. Louis in the middle of the cholera epidemic and they both died.

After David's death, Elizabeth Cole married Isaac Cutler in order to keep the business going, but they kept their marriage a secret for a year from the children. Isaac Cutler was a good stepfather to David and Elizabeth's children. Even though Elizabeth and

several of the children wanted to travel to Utah, Isaac didn't want to go. He was worried that he would be buried at sea or eaten by wolves on the plains. Elizabeth's son William also didn't want the family to go to Utah and even threatened his mother's life if she left.

Because of these complications, Elizabeth and her daughters Catherine and Elizabeth had to carefully plan their departure for four years. They sent items to Liverpool and finally, in late 1860, the daughters each took a "visit" away from home. Elizabeth herself one day left with a basket on her arm for "market" and instead traveled to Liverpool. In Liverpool they caught the boat, "Monarch of the Sea," for

America. The boat left Liverpool on May 15, 1861 with almost 1000 converts who sailed as Perpetual Emigration Fund emigrants. Elizabeth was listed in the ship's register as Elizabeth Cutler (see links



Monarch of the Sea

below) and was 55 years old. The ocean voyage was crowded, and many families could only cook 5 times a week because there were [only] so many pots and pans. The ship arrived 5 weeks later, in June 1861, and Elizabeth walked the gangplank into NYC. [2]

Unfortunately the United States was engaged in the Civil War, so the company lost no time in traveling west to get beyond the war's involvement. In Nebraska they were outfitted with wagons to travel across the plains. Elizabeth and her daughters traveled in the Joseph W Young/Ansil Harmon/Heber P Kimball company, which had 80-90 wagons. Every two wagons had one tent and camp kettles were tied under the wagons. Most members of the company walked to keep up with the oxen, and the pioneers burned buffalo chips when there was no wood. Provisions were handed out once a week, which were flour, bacon, dried apples, tea, and sugar. The company left on July 2, 1861, and arrived in the Salt Lake Valley on September 20, 1861. [3]

Elizabeth and her daughters settled in Payson, Utah, where Elizabeth studied and became a midwife. She delivered around 500 babies in the Payson area, and lived there until her death on November 20, 1882.

Elizabeth Ann Cole's granddaughter told several stories about her life during the time when Elizabeth Ann was running the bakery in England.

*It was the custom in England for people to bring their puddings, pies, cakes, roast, etc. to the bakery to be baked while they attended church, and then calling for them after meeting was over to take them home.*

*One Sunday Grandmother Baldwin left David, a conscientious son, to care and watch the oven. He came to the house and told grandmother*



*that while he was in the bakery he had seen the ocean rise up before him and his father came over the waves and caught him around the waist and would not let him go. He also said that he was going to his father.*

*Grandmother Baldwin sent for the best doctor she knew who told her it was the "death-grip and that no matter what happened no doctor could save him." She paid a gold sovereign for these few words. Grandmother then sent for another doctor because she was not satisfied. He told her the same thing and charged her the same amount. The following day the boy died.*

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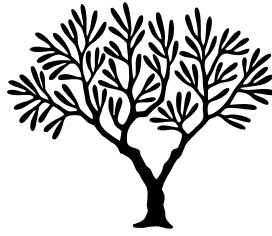
*Grandmother Baldwin continued the bakery business. One day she learned the whereabouts of her mother (great grandmother Cole) in Southampton. Taking her daughter Sarah, she set out to find her.*

*Upon reaching Southampton and not knowing exactly where her mother lived, and not being able to visit every home she decided to walk up and down the streets crying, "I am lost! I am lost!" Her cries brought many women to their doors to see what was the matter.*

*Finally, Grandmother Baldwin recognized one of them to be her mother but her mother did not recognize her, because she had not seen her since she was a small child. Her mother asked her what her name was and she told her it used to be Elizabeth Cole. The woman then dropped to her knees and cried, "My God, is this my Elizabeth?" She begged my grandmother to forgive her for leaving her. (4)*

Notes:

1. [www.workhouses.org.uk/Northampton/](http://www.workhouses.org.uk/Northampton/)
2. [saintsbysea.lib.byu.edu/mii/account/923?europe=on&scandinavia=on&netherlands=on&keywords=baldwin&sweden=on&mii=on](http://saintsbysea.lib.byu.edu/mii/account/923?europe=on&scandinavia=on&netherlands=on&keywords=baldwin&sweden=on&mii=on)
3. [history.churchofjesuschrist.org/overlandtravel/companies/140/joseph-w-young-ansil-p-harmon-heber-p-kimball-company-1861](http://history.churchofjesuschrist.org/overlandtravel/companies/140/joseph-w-young-ansil-p-harmon-heber-p-kimball-company-1861)
4. [www.familysearch.org/tree/person/memories/KWNV-281](http://www.familysearch.org/tree/person/memories/KWNV-281)



## Chapter 27

### David Baldwin

Written by Stephani L. Bennion

*In the life to come, the pioneers will be far more concerned not about what they did, but about what we did as a result of their sacrifice.*

Dieter F. Uchdorf

**D**avid Baldwin was born on March 29, 1803 in Stratford-on-Avon in England to William Baldwin & Mary Clarke. Around 1825 David moved to Birmingham because of the economic pressures of industrialization that were happening in England at the time. Many people were moving from the country to the city in order to get work, and that is what David did.

In Birmingham, David met and married Elizabeth Ann Coles at St. Philip's Cathedral. When they married, David was a traveling baker. David and Elizabeth started a bakery of their own and Elizabeth was a very good businessman. Eliza Boulton Keele wrote of her grandparents, “Her



St. Philips Cathedral

husband (David), a happy-go-lucky person, shifted the responsibility of caring for his family to his wife, who started a bakery in order to support her children.” Eventually Elizabeth raised her husband from the position of journeyman to master baker, and their business was very successful. It would seem that they had been happy overall, in fact their granddaughter wrote of Elizabeth,





“ . . . she was happy and got along well, though her husband drank some.” Elizabeth and David had eight children that lived to adulthood.

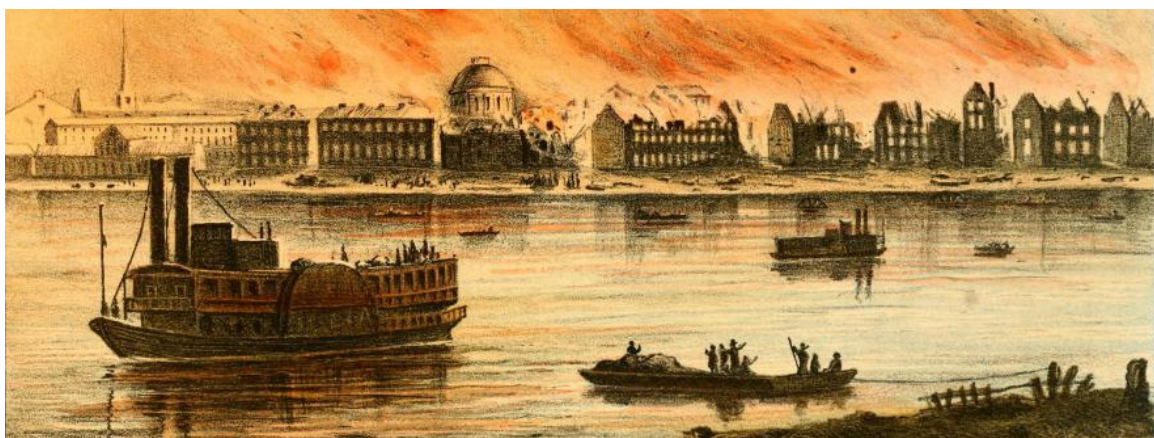
The bakery became so successful that David brought in a partner named Isaac Cutler. Isaac Cutler was a newly baptized member of the Church of Jesus Christ of Latter-Day Saints and introduced David and his family to the gospel. David was baptized on August 7, 1847 and Elizabeth and several children followed in October 1848.

Following baptism, the family wanted to join the Saints in America and so made plans for David to emigrate and prepare the way for the family to follow. David and Elizabeth’s son, Henry, was mischievous and would disrupt the household, so they decided that Henry would accompany his father. David and Henry left England in March, 1849.

Larry E. Hibbert writes in *The Family of David Baldwin & John Boulton Families*:

*The church shipping agent listed them with those who were to sail on the ship “Emblem.” Six days later on March 12, the ship “Emblem” sailed from the port of Liverpool, England, with about one hundred saints, including David and Henry. The company of Saints, under the direction of Robert Deans, was bound for the Great Salt Lake Valley.*

Eliza Boulton Keels mentioned David and Henry had to work on the ship to pay for their passage to America. After nearly two months of sailing across the ocean in steerage accommodations, and spending a goodly portion of the time being green around the gills, the ship entered the mouth of the Mississippi River, warped upstream 90 miles and docked at the Port of New Orleans on May 4th.





They bought passage for and boarded a Mississippi river boat, and made the three and half day journey up the river to St. Louis, Missouri, only to find a scene not of milk and honey, but rather of disease and charred desolation. Much of the water front had caught fire and had burned. A severe Cholera epidemic was in full swing.

David and Henry arrived in St. Louis in May 1849, and soon after David became sick with cholera, which is a disease that infects the intestines and causes dehydration. David Baldwin died in St. Louis on June 21, 1849 at age 46.

Wikipedia states about the St. Louis epidemic: In December 1848, cholera cases were reported after several steamboats crowded with immigrants likely brought the disease. In the spring and summer of 1849, cholera spread throughout the population to epidemic proportions, killing nearly 5,000 people.

Sadly, David was one of those victims. Even his burial place is unknown. Larry Hibbert writes, *"David may have been buried in a common grave in the old City Cemetery of St. Louis with other victims*



The St. Louis riverfront in the mid-19th Century. Most historians agree the 1849 cholera returned to St. Louis in late 1848 by infected immigrants travelling north to St. Louis from New Orleans. Photograph courtesy of the Missouri History Museum

*of the epidemic, since that is where most of the victims were buried. He was probably known to the city officials as an unknown, to be recorded as a statistic but not by name."*

In spite of his tragic and lonely passing, David Baldwin started his family on a path that would culminate in moving to America, traveling West with the pioneers, and settling in Utah. His decision to be baptized would change the life's course for hundreds of his descendants.

Notes:

1. <https://www.familysearch.org/tree/person/memories/LV9L-8ZC>
2. <https://saintsbysea.lib.byu.edu/mii/passenger/74529?netherlands=on&europe=on&sweden=on&mii=on&scandinavia=on&keywords=emblem>
3. The Family of David Baldwin & John Boulton Families



## Chapter 28

### Hannah Matilda Baldwin

Written by Stephani L. Bennion

*Feeling sad to leave doesn't mean you shouldn't go.*

Unknown

Have you ever had to go on a long walk? How about a walk of 1,000 miles? Hannah Matilda Baldwin did just that, all while pulling a handcart.

**H**annah (Ann, Annie, Anna) Matilda Baldwin<sup>1</sup> was born in Birmingham, England on March 26, 1838. She had many brothers and sisters, 10 of whom lived past birth, and her parents owned both a mill and a bakery. Her mother, Elizabeth Cole, was a good businesswoman and helped her father, David Baldwin, move from a journeyman to master baker.

Hannah's parents had a business partner, Isaac Cutler, who was a member of the Church of Jesus Christ of Latter-Day Saints. He introduced the family to the church and Hannah's father was the first to join, followed shortly after by her mother and several family members. The Saints were starting to gather in Utah and Hannah's mother decided it would be best for her father to leave some of the bad influences in his life and go to Utah to prepare the way for the family to come to Zion. Unfortunately he arrived in the middle of the cholera epidemic in 1849. Cholera is a disease that causes vomiting, cramps, and diarrhea. Hannah's father became very sick and eventually died.

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<sup>1</sup> Born on March 26, 1838 in Birmingham, England. Died May 5, 1905 in Colonia Diaz, Chihuahua, Mexico.



On June 21, 1849, Hannah was baptized a member of the Church of Jesus Christ of Latter-Day Saints in England. Her family didn't know until later that this was the exact day that Hannah's father had died of cholera. For business reasons, Hannah's mother Elizabeth married Isaac Cutler but they kept it a secret from the family for a year. Elizabeth and many of her children continued to hope to go to Utah, but Isaac didn't want to because he was old and worried he would die on the plains and be eaten by wolves.

Hannah and her friend Ann Harms worked in factories and saved their money to travel to Utah. Finally, in the spring of 1856, at the age of 18, Hannah and Ann got on a boat in Liverpool. The boat was called the "Enoch Train," named after the owner of the boat, Enoch Train. The boat carried around 500 church converts. This was one of the first shiploads of emigrants from the Perpetual Emigration Fund that season and took the converts from Liverpool, England to Boston, Massachusetts. The cost of the journey was around \$11.50/head. Several people kept journals of the sea journey, which are linked in the references.

From Boston, the Saints made their way by boat to Iowa. Hannah and her friend Ann Harms joined the very first company of handcarts. Handcarts were a new idea that the church leadership had developed with the hopes of bringing more saints for less cost to Utah. The carts could carry around 500 lbs, but because they were shared by several people, each person usually was allotted around 100-150 lbs including food. Captain Edward Ellsworth was the leader of their handcart company, which had 274 individuals, 56 handcarts, and 3 wagons.



The early handcarts had problems because the wood used to construct them had "green timber," so there were many more breakdowns than anticipated. When the first handcart company reached Winter Quarters, Captain Ellsworth had the members install iron skeins to help the axels resist breakage.

Over the journey of 10 weeks, the handcart company traveled over 1300 miles. The company usually averaged around 11 miles each day, and Hannah, 18 year old Hannah, walked the whole way. She





waded streams, forded rivers up to her waist, and when her shoes wore out then she went barefoot until her feet bled. In spite of all this, she stayed upbeat. She was happy to help others with their babies and was frequently given cake for her help. Because of this, she put on 10 lbs during the journey and was sometimes referred to as the “fat handcart girl.”

Hannah had several difficulties in her handcart journey to Utah. One was when her friend Ann Harms got sick and Hannah had to carry her in the handcart. Not only was it hard to pull her friend, but because of the weight limitations, Ann had to leave behind much of her bedding.

Another challenge was when Hannah got caught in a snowstorm on Big Mountain. The company was scattered and Hannah had to travel all night to catch up with the rest of the handcart company. In Hannah’s handcart company there were several Englishmen who



Big Mountain was the highest elevation of the entire Mormon Trail, at 8,400 feet. would leave most of the work to their wives. After seeing this, Hannah vowed she would never marry an Englishman.

The Ellswood Handcart Company arrived in Salt Lake City on September 26, 1856. 13 members of their company had died on the journey. President Brigham Young welcomed them to the valley and brought them watermelon to celebrate their arrival.





James Amasa Little

After their arrival, Hannah went to work in one of Brigham Young's daughter's homes. Not too long after, in December of 1858, she became a 2nd wife to James Amasa Little, Brigham Young's nephew. She and James had 9 children together during very difficult years.

First they moved to the Cotton Mission in St. George, where she lived in a willow shack with a tarp roof. They were very poor, and Hannah helped provide for the family by cording and spinning cotton to weave clothes and carpets. She also did washings at night.

Next, James Amasa Little moved to Muddy River in Nevada, so Hannah went with him and they lived in a log house with a dirt roof. After several years, Hannah left Nevada and went to stay with her mother, Elizabeth Cole, in Payson in order to help Hannah regain her health.

Eventually Hannah went with her husband to settle Kanab. In 1870, Jacob Hamblin built a fort in Kanab for the 3rd time. The fort had been attacked before, but this time several families managed to settle and stay in Kanab. In Kanab, Hannah lived in a lumber shack with a canvas top. The home had one window and a willow room out front which had walls woven of willows that could be used in the summertime.

Hannah would weave and do washings to help provide for her family and sometimes kept the children home from school to help with the weaving. Sometimes the children would stay home because they didn't have shoes.



Hannah's husband James was often gone to Salt Lake City as he was working on a book for Brigham Young, a compendium of church doctrine.

Kanab was a difficult place to live. Water was scarce and often wouldn't reach the settlement so the women would take their washings to wherever the water was. One day Hannah's daughter Harriet got sick and couldn't eat. She had pain in her side for 2 days but when the Elders administered to her, the pain immediately went away and she was healed. During this time, James Amasa Little was called on a mission to the Eastern states. He wrote to the prophet that he couldn't go because his families were so poor and didn't have good homes to live in, so President Young sent him \$600 so he could build 2 brick homes with 2 rooms each for his families.

After the Manifesto, Hannah and her family left Utah to go live in Mexico. They lived in Chihuahua Mexico for almost 15 years where she lived in a small adobe house and tended her garden and animals. She died in Mexico on May 5, 1906 at the age of 67.

Hannah lived in a boat, a handcart, a willow shack, a log house, a lumber shack, a brick home, and finally an adobe house. In every home, and in every situation, she worked hard and was faithful to her beliefs, no matter how difficult it was.

Notes:

Sea journey info:

<https://saintsbysea.lib.byu.edu/mii/voyage/133>

<https://saintsbysea.lib.byu.edu/mii/account/395>

<https://saintsbysea.lib.byu.edu/mii/account/398>

Journals and life histories: <https://www.familysearch.org/tree/person/memories/KWNV-281>



## Chapter 29

### Susanna Young

Written by Susan Larsen

*"To reach a goal you have never before attained, you must do things you have never before done."*

*– Richard G. Scott*

Susanna Young<sup>1</sup> was born 7 June 1795 in Hopkinton, Middlesex, Massachusetts. She was the daughter of John Young and Abigail Howe and was the sister of Brigham Young, the second president of the Church of Jesus Christ of Latter-day Saints and famed colonizer of the West. With her family she moved from Massachusetts to Cayuga County, New York in 1813 where she met her husband. She married James Little in Aurelius, Cayuga, New York in 1814. They had four children: Edwin who lived to be 30 years old, Eliza, who died when she was four years old, Feramorz, who lived to be 67, and our ancestor, James Amasa Little who lived to the ripe age of 86.

When Susanna's husband, James, was 32 he passed away unexpectedly. The local newspaper carried the following story: "Mr. James Little, aged 32 years, residing near Auburn, was accidentally killed on the night of the 16th on his way home from the village in a one-horse wagon. He lost the track of the road and run off a bank; his wagon upset, and fell together with a bag or two of flour on him—in this situation he was found in the morning dead. He has left a wife and three small children."

At his death, Susannah had the three small boys; the youngest, James, was about two and a half months old. A daughter, Eliza, had

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<sup>1</sup> Born June 7, 1795 in Hopkinton, Massachusetts. Died May 5, 1852 in Salt Lake City, Utah.



died earlier. A few years later, Susannah bound out her youngest son, James, and then moved to Mendon, New York where her father and other family members were living. To "bound out" meant that a child would be sent to live with another family who would provide them with food and lodging in return for their labor as a servant. The average time of this service was for 10 years during which the child should be sent to school and learn a trade while they resided away from their family which was probably poor and couldn't afford to provide for them.

About 1829 she married William B. Stilson while living in Mendon, New York. While here, she learned of the new church organized by the Prophet Joseph Smith. In June she was baptized, and suffered many of the persecutions of the Church. She moved with the Saints to Kirtland, Ohio, and then to Nauvoo in 1840. Here her son, James, found her in poor circumstances. The year following, she went to St. Louis, Missouri where Mr. Stilson was located in the Jefferson Barracks, Camp A-3rd Regiment of Infantry, of



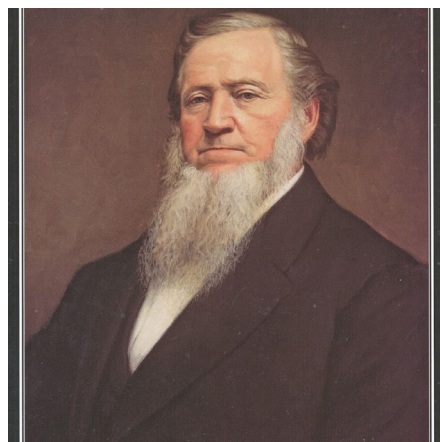
Jefferson Barracks Military Post

the U.S. Army. He had left home earlier and had not been heard from for some years. He reenlisted in Company A-3rd Reg. of Infantry and was given family quarters in the Barracks.

Sometime in the spring of 1844 Stilson died from "lung fever." Her son Feramorz who had also come west now took his mother and half-sister Cornelia to do for them what he could. James had enlisted in the army and marched away to Fort Jessup.

Susannah married a third time, Alonzo Pettingill, and when the Saints were expelled from Nauvoo and began their move westward, she and her husband, a shoemaker, left the camp of the Saints and went to St. Louis to find a means of subsistence. In February 1849 Pettingill died of "lung fever." He was buried in a St. Louis graveyard without anything to mark the spot "where lies the remains of a faithful, good man, my father in the Gospel," says James A. Little.

The same year James fitted up an outfit to take Susannah and his sister, Cornelia, to the mountains. The date is not remembered, but James A. says, "We left St. Louis quite as soon as the grass began to grow, and arrived at Kanesville about the 1 June." There they found Susannah's brothers, Phineas H. and Joseph Young, with their families. After a pause of about three weeks, the journey continued. On this tedious trek, the greatest fear was from stampedes of their cattle, which over balanced the ever fear of Indians. Susannah arrived in Salt Lake City on 17 October 1849. James A. Little said the place comprised houses enough for a respectable village, had they been closer together, but they were scattered over a large area of ground. For a time, Susannah lived in a one room adobe house. On 16 December 1849 she got up a little dinner party to which her brother Brigham was invited. The occasion was the marriage of her son James. Soon after James found a house with two rooms, one was for his mother and sister, the other for himself and wife. The food brought with them was soon exhausted. Food was scarce that winter and consisted mainly of short bread and a little tea. Susannah died 5 May 1852 in Salt Lake City, Utah.



Brigham Young

Notes:

Taken from Descendants of William Little Jr. and Allied Families. Compiled by Mrs. Harriet Fredericksen Little. Provo, Utah: Brigham Young University Press, 1958, pages 21-22. No film. Book: JSMB FAMHIST Book call #929.273 L721 Lh.



## Chapter 30

### James Amasa Little

Written by Stephani L. Bennion

*"Do you wish to rise? Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility."*

*- Saint Augustine.*

James Amasa Little<sup>1</sup> was born on September 14, 1822 in Aurilius, Cayuga, New York to Susana and James Little. His early life was marked by tragedy, as one day his father, while returning home in the dark, was killed when his wagon overturned. Susanna couldn't care for her children on her own so she bound out the 3 boys to neighboring families. James Amasa was sent to live with Sperry Bouton and his wife. The Boutons were an older couple who had no children. The Bouton home was very strict about Sunday observance, church attendance, and studying the Bible.

Although they were very religious, Sperry Bouton was easily angered and would frequently find fault with and beat James. James later said he couldn't recall them ever showing any affection. Finally, one day around James' 16th birthday, Sperry flew into a rage and attempted to beat James, but James said he wouldn't take it anymore. James continued to live and work for the Boltons, but hired out on his own.

James was only able to attend school for 4 months each winter. In spite of this, he continued to educate himself. He was interested

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<sup>1</sup> James: Born September 14, 1822 in Aurilius, New York. Died September 10, 1908 in Kanab, Utah.

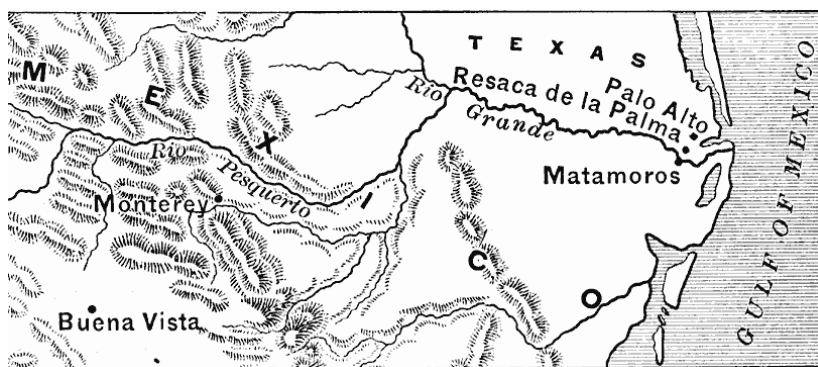




in Greek and Roman mythology and stories of travel, history, and biography. He loved Milton's "Paradise Lost" and was committed to reading more to improve his mind.

James had many challenges in finding work. He taught school briefly when he was 18 but was anxious to make a home of his own and so traveled west to work. He remembered that his mother, Susanna, had joined the Mormon church and so, even though he was very prejudiced against the Mormons, he traveled by steamboat from Chicago to Nauvoo to find her. He found Susanna in poverty and sickness and after several attempts to work and prepare for the winter, he himself got sick with chills and fever. After Joseph Young administered to him, he was healed.

Susanna finally heard from her husband, Mr. William Stilson, who had left home 5 years prior and joined the Army. In 1843, James enlisted in Company A 3rd Regiment of Infantry. In 1844 James was ordered to Fort Jessup, Louisiana because of rumors of war with Mexico. James was made Army Postmaster in 1845 at General Zachary Taylor's quarters and was responsible for the mail delivered to his company. James traveled with the Army into Mexico,



over a country that had hogs, rattlesnakes, and tarantulas. James spent the end of his enlistment time as postmaster in Matamoros, Mexico, just across the border at the southern tip of Texas. At the end of the Mexican-American war in 1848, when America gained control of Texas, James returned to St. Louis.

In the fall of 1848, James Amasa went to St. Louis and started a grocery business with his brother from money earned in the Mexican-American War. His mother Susanna was there, along with her new husband Alonzo Pettingell. Susanna's husband tried to convert his stepsons, but James was a confirmed infidel and

skeptic. Because of these conversations, James Amasa began to ponder questions such as “Why am I here?” “I must pass away as others do, so what is my future destiny?” One night in bed, James Amasa felt an impression to pray, and asked, “Oh God, if there is a God, where can these questions be answered? Where can I obtain knowledge of myself?” He heard a voice clearly say, “Mormonism, Mormonism.”

Alonzo Pettingell began working in the grocery store and had frequent conversations with James, telling him his views on spiritual matters. By Feb 1849, James Amasa Little wanted to be baptized. He wrote the following in his journal about his baptismal day: "A feeling lurked within me to wish that my baptism be a little quiet. Elder Augustus Farnham was president of the St. Louis Branch. He had made arrangements to meet me at Cheauteau's pond in the outskirts of the city about 9 o'clock on a Sunday morning. I quietly got a change of clothing from my room and with it under my arm started for the pond, but I was to go through a curious and to me



The pastoral scene of Chouteau's Pond when it was a refuge on the edge of town. La Petite Riviere (later called Mill Creek) was dammed for a flour mill shortly after St. Louis was founded, creating a lake of about 100 acres running to 22nd Street. It was named for Auguste Chouteau, who owned the mill for many years. By 1849, it was polluted by encroaching industries and neighborhoods. The city drained it after the cholera epidemic. Missouri History Museum image

a novel experience. I had walked but a little distance when some intelligence began to reason against my being baptized bringing forcibly to my mind the unpopularity of the "Mormons," the great sacrifice I was making, and especially forced on me the idea that there would be no one at the pond to baptize me. This influence so wrought on me that in a short time I turned around to go home. I went back but a short distance and another power began to advance reasons why I should go on to the pond to be baptized. So strong was this influence also that in a little time I turned around to go to the pond. Again the opposite influence seemed to increase its efforts to induce me to return. It was so powerful that I again turned back. After going a short distance a voice appeared to come from above me, clear and distinct, 'Go thou down to the pond and thou shalt find someone there to baptize thee.' With great resolution to obey I again started for the pond. The opposing influence seemed to redouble its efforts and again I turned about to go home. There was no further opposition, and I returned my clothing to my room and went to the Saints meeting. There I found Elder Farnham who informed me that he had been to the pond and waited for me. I was afterwards baptized by Elder Farnham without any unusual occurrence, and confirmed at the water's edge."

Following his baptism, James Amasa longed to go to the mountains. Along with his mother, he obtained a wagon, oxen, provisions, and in the spring of 1849 he traveled to Kanesville (Council Bluffs) Iowa, They arrived around June 1, 1849 and were organized into companies to travel across the plains. James' family was assigned to the Allen Taylor Company.



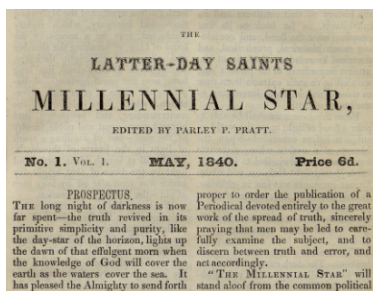
According to James' journal, the company's greatest worry was cattle stampedes—even more than Indian attacks. The cattle stampedes would frequently occur when the cattle were held in a corral formed by wagons. Also traveling in the Taylor company was the Lytle family, and James later married one of their daughters, Mary Jane Lytle. The company arrived near the mouth of Emigration Canyon on 16 October 1849. James and Susanna knew they were near civilization that morning when their cattle wandered over to eat in a grain field.



Upon arriving in SLC, James Amasa found a 1 room adobe house for his mother and sister and began working for Brigham Young. On December 6, 1849, James Amasa Little was married to Mary Jane Lytle and then located a 2 room house. The family was very poor and only owned the following household items: a camp-bake-oven, a teakettle, a pan, two knives and forks, and two cups and saucers. Food was scarce and that winter they would mainly live on shorts (wheat flour), bread, and tea.

James had many interesting job challenges after arriving in the West.

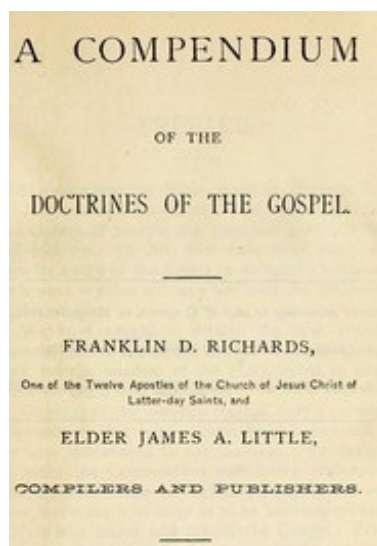
- As a lieutenant in the Nauvoo Legion, he traveled to Provo with 100 others to quell Native American trouble.
- In January 1851, James and Mary Ann traveled to Parowan. Ore had been discovered there, and George A Smith traveled with a group to mine the ore for the iron industry. Travel was rough, as the group had to build roads and bridges as they went.
- In 1852, James Amasa moved to Cedar City as Sheriff.
- In 1854, James Amasa was called on a mission to England. He was the associate editor of *Millennial Star*, which was a period-





ical for the British Latter-Day Saints, and was also a counselor to mission president Orson Pratt. James traveled extensively in England and Scotland for 2 years, 8 months.

- On way home from his mission, James Amasa was appointed a Frontier Emigration Agent to help Saints traveling west.
- James served a year as warden of the State Penitentiary. He was kind but firm with the inmates and was well liked.
- While continuing his sheep business, James was called on another mission to the Eastern States to work with journalists to more favorably reflect the church.
- Next, James was called to be a mission president of the Northwestern States (Minnesota, Iowa, Nebraska).
- August 9, 1877, James was called by Brigham Young to write a compendium of church doctrine. He also wrote other biographies of church leaders.



In the midst of these callings and jobs, James Amasa Little married 2 more wives, Hannah Matilda Baldwin (Dec 21 1858), and Mary Elizabeth Tullidge (November 19 1864). His families lived in St. George, Nevada, and Kanab, but always struggled financially. At one point, when James Amasa was called on one of his missions, he appealed to Pres. Young about the destitute circumstances of his families and so was given \$600 to build 2 adobe houses. When he was home, James would plant fruit trees and berries for his families and would hold an evening night school to help educate his children.

In 1890, when the Manifesto came out and plural marriage was outlawed in America, James Amasa moved to Colonia Diaz, Chihuahua, Mexico with his second wife Hannah Matilda. James Amasa was ordained a patriarch and he and Hannah lived there in Mexico for 15 years on James' government pension. When Hannah died, James moved to Kanab and stayed with his 3rd wife until his death in 1908. He was buried in Kanab.

**Notes:**

1. <https://www.familysearch.org/tree/person/memories/KWNF-2ZS>
2. Autobiography: <https://www.familysearch.org/tree/person/memories/KWNF-2ZS>
3. James' account of travel to SLC: <https://tinyurl.com/nwpedtr5>
4. <https://archive.org/details/JamesAmasaLittleBiographyNephewOfBrighamYoung>



